



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the Christian Church.
2. Christian, to the exclusion of all sectarian names.
3. The Bible, or the Scriptures and New Testaments, sufficient for faith and practice.
4. Christian character, or vital piety the only test of membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of a Christian.

Table of Contents.

Facts and Figures.—The Convention.	211
The Storm and the Deliverance.	212
Riches and Wealth.—Missionary Department.	213
Sunday School.	216
From Pastors and Field.—No Salvation in Works.	217
EDITORIAL NOTES.—Leading the Children to the Wolf's Den.—Politics.—A Blasted Life.—Here and There.—Picked Up.—Suffolk Letter.—Eton College Notes.	218-19
The Children's Corner.—The One Weak Spot.—Words to the Wise.	220
Thinketh Upon Me.—The Condition of Things.—Worldly Symptoms.—An Appeal to the Humane.	221
"A Burnt Child."—Always and Everywhere.—Fellowship of God.	222
Led By Him.—Manners When at Church.	224
Charity.	225
Hay's Chapel.—Wondrous Riches.	226

FACTS AND FIGURES.

Miss Olivè Buchanan, United States Deputy Marshal at St. Louis, is the only woman holding a position of this kind in the country.—*Nashville Advocate*.

It is estimated that 6,000,000 pounds of maple sugar, manufactured in Vermont, will receive the Government bounty, the aggregate of which will amount to \$100,000.

Dr. John E. Owen, Medical Director of the Columbian Exposition, has announced that he will place women on his professional staff who shall rank equally with men in the Exposition Hospital.

According to the recently published Year Book of the Universities of the World, entitled "Minerva," by Dr. R. Knkula, there are now 147 universities on the globe. In attendance, the Paris University leads all the rest with 9,215 students, followed by Vienna with 6,220, and Berlin with 5,527. The smallest on the list is the English University, Durham, at Fourah Bay, Sierra Leone, Africa, with twelve students and five instructors.

Is there any folly greater than that of the parents who give their children a finished education in selfishness by granting all their requests and humoring all their whims? We pity from our heart the poor children who are reared in this way. Better for them by far the hard and bitter lessons of poverty and self-denial than the perpetual indulgence which checks all kindly feeling and perverts the most generous instincts of the heart.—*The Christian Advocate*.

Mrs. Laura Pelton Hazard, a grandniece of the late Samuel J. Tilden, has just made over to the city \$2,000,000 of the sum coming to her from the division of the late Governor's estate, in order that part, at least, of his desire for endowing a public library may be carried out. Mrs. Hazard and her grandmother, Mrs. Pelton, did not join with the other heirs in contesting the will, and since it has been set aside, Mrs. Hazard takes this method of fulfilling, so far as she may, her uncle's wishes.

Queen Victoria is supposed to have the largest collection extant of photographic portraits of notabilities of her time, from the portraits of kings, queens, emperors and empresses downward. They commence in the early dawn of the art of making pictures—in the days of those daguerreotypes on metallic surfaces which generally required you to hold them sideways before you could get a view of their rather pale and feeble traits. Hence they embrace the whole history of the art, and are thoroughly

representative of the progress of photography.

The recent death of Mr. John H. B. Latrobe, of Baltimore, recalls the fact that he was the last survivor of the party who accompanied Peter Cooper on the trial trip of the first locomotive that ran from Ellicott's Mills to Baltimore. The rather amusing circumstance connected with this event was that the locomotive ran a race with Stockton and Stokes' gray mare that drew a car on the other track, and that the latter, in consequence of a breakdown on the part of the "iron horse," became the victor. Mr. Latrobe was also largely instrumental in founding the Republic of Liberia, and had a widespread fame as a practical philanthropist. He was the oldest student of West Point, the oldest railroad official in this country, and the oldest lawyer in his State.

Can we not largely increase the attendance in almost every school in the church? Can we not establish many more mission schools? We believe that we can, if earnest, determined effort is put forth to these ends. And should not the effort be made? Should not the membership of the church generally be engaged in Sabbath school work? Should not teachers, and others as well, "go out quickly into the streets and lanes of the city; into the highways and hedges, and compel" the multitudes of untaught and neglected children "to come in?"—*United Presbyterian*.

God gives to every man an opportunity, but not every man improves the opportunity that God gives him. Every man's life is a plan of God, in the sense that every man has a plan of God, in his behalf set before him, for his acceptance or rejection. But it is for every man to accept or reject God's plan as he will, and upon his choice pivots his character and his destiny. It is the man who fills the place God offers him whose life is an eternal success. It is the man who refuses to fill the place that God opens before him whose life is an eternal failure.—*Sunday School Times*.

It is stated that there is now hardly a civilized language in which a translation of Prof. Drummond's perfectly simple and nobly wise little treatise, "The Greatest Thing in the World," cannot be obtained. It has even been put into Japanese. The address was originally delivered by Prof. Drummond to a small audience, and it was not until long after that he became aware it had been reported and published. He then corrected and edited what, truth to say, was a much distorted version of his little sermon. Von Moltke was a lover of this booklet, and the last letter he ever wrote was devoted to its subject.—*New York Tribune*.

The 25 Congregational churches reporting to the Manhattan Association show a total membership of 11,946. There have been 1,245 additions during the past year, of which 623 have been by confession. The home expenditures have been \$223,088.34, and the benevolent contribution \$280,619.51. Foreign Missions have received \$25,723.55, Home Missions \$35,131.42, church building \$10,781.11, and the American Missionary Association \$8,793.80. Other contributions, amounting to \$192,637.59 include the magnificent gift of C. D. Wool, Esq., to the Young Woman's Christian Association. Only one church, the Puritan, of Brooklyn, is without a pastor.—*Independent*.

The Convention.

All members of the convention and friends who expect to attend the same will please notify me by May 10th, and I will provide homes for them and see that they are cared for. If any fail to give me notice then I shall feel exempted from all responsibility. The friends here can provide for you, but many have boarders, and, in order to have room for others, will need to make some changes. We want a pleasant and profitable meeting of the convention, the trustees, and friends of the college. The examinations will be over and we will be ready to receive you. Application for reduced rates on railroads has been made.

The Storm and the Deliverance.

BY REV. JAMES MAPLE, D. D.

Text:—Acts xviii. 1:44.

There have been many shipwrecks, of thrilling and painful interest in which hundreds of souls have perished, but none have become so famous as this. Of no other has so much been written. No portion of this book has received so much attention as this from friends and foes. And where there are so many circumstances, of personal history, geography, and naval affairs, a made up story would have broken down; but the closest examination sustains the exactness, and the whole scene is so vividly brought before us that we can feel that the writer passed through it. Every year through all these centuries storms of greater or lesser fury have swept the Adriatic, and unnumbered ships, with all on board, have sunk beyond the reach of tempests. There may have been, for ought we know, many other vessels wrecked in that tremendous gale; but this one, whose name we know not, is alone historic, and not a single life was lost. It was not a ship of the line with honored guests, but simply a ship of Alexandria, and its cargo was not of gold, but of wheat, and wheat was plenty. Upon that stormy sea, a century before, the great Cesar warned the pilot: "Steer boldly: thou carriest Cesar and his fortune." This historic ship carried Paul. He had born noble testimony for the truth at Jerusalem, and now he is a fettered prisoner on his way to Rome to be tried before Cesar. He is guarded by a company of Roman soldiers. He had been encouraged by a glorious vision of Christ. This incident in the life of Paul teaches us many instructive and inspiring lessons.

It teaches us that even in the strongest and roughest paths of life Christians are under God's direction.

This truth is clearly taught in the Bible and illustrated in the lives of His people. Isa. 41:10; Ps. 121:3; John 17:15; 1 Pet. 1:5.

God leads His people by His spirit. (Rom. 8:14; Gal. 5:18.) He prompts them by His spirit to take the course that He would have them go. He moves them to certain work. A young man of fine native talents and education was ambitious to acquire wealth and position as a lawyer. He threw himself into the work with all his energy, but God had a work for him to do as a minister; and He moved him to it by His spirit. It was a hard struggle, but he could find no peace of mind until he obeyed the spirit and entered the work of the ministry.

When God calls a man to a certain work He takes care of him until that work is done, and however dark the passages he may be called to pass through he is under the divine protection. This is illustrated in the life of Joseph, Daniel, and Paul. These illustrious men passed through many gloomy paths, but God was with them. His care was over Joseph when his brethren cast him into the pit and left him there to die. He watched over him in the sad journey as a slave to Egypt, and during his long imprisonment His arms of mercy were around him. What a grand illustration we have of this sublime and soul inspiring truth in the life of Paul. How God guided and protected him in this terrible hour when all human help failed, and they had given up in despair. He who guides the storm and makes it work His will took care of him.

This teaches us that when things appear confused and dark we are not to give up in despair, but to calmly trust in God. Thus it was with Paul. The darkness was dense, the storm was terrible, and the whole scene was appalling; but he knew in whom he trusted, and was not afraid. (2 Tim. 1:12; Deut. 33:27).

Sometimes we come to dark passages in the journey of life, and all that we can do is simply to trust in God; but there we are safe. A traveler in the Alps was climbing a precipice, and was lured on by the pleasures of the exercise and the hope of reaching the top; but did not notice that the path was growing narrower until he came to a place where he could ascend no farther. Looking back he saw that he could not return. To attempt it was certain destruction. He was in great peril. He had only a few inches to stand upon, and this might give way at any moment. His strength was beginning to fail. A friend had been watching him, who saw his danger, and by another route reached the summit of the rock and lowered a rope. What must he do? Trust the faithfulness of the friend and the rope's strength, or perish. He grasped the rope, and was drawn up in safety. He trusted his friend, and obeyed his directions. Thus in all the dark passages of life let us trust the promises of Christ, and obey His commands. Then shall we be saved.

"God moves in a mysterious way
His wonders to perform"

The meaning of one of the Hebrew words used for trust is "to cling." It is the word used for the child clinging to its mother's breast. This is a beautiful idea, and clearly illustrates the Christian's trust in Christ.

'Sad and weary with my longing,
Filled with shame because of sin;
As I am in conscious weakness,

Here I would salvation win.
All I have I leave for Jesus,
I am counting it but dross,
I am coming to the Master,
I am clinging to the cross;
Clinging, clinging, clinging, to the cross"

God furnishes his children precious help. He sees that they are protected and provided for. Paul was not left to himself in this dark hour of trial. He had the conscious presence of Christ with him. This was an inspiration, for he knew that he had the power to control the storm and make it work his will. He doubtless remembered how he had stilled the tempest on the sea of Galilee, and saved the disciples from a watery grave. He believed that he could do this still. This thought lifted him above all fear, and inspired his soul with the spirit of calmness. There is something in the thought of being surrounded, even here on earth, by the divine majesty of Christ, that gives a peculiar elevation and security of soul. I may be poor, neglected, forsaken, and persecuted; but I know that Christ is with me, that my most secret prayers will be heard, and that He will take care of me. Isa. 41:10.

An angel was with Paul, and comforted him. This angel was sent for this special purpose. This was an evidence of God's special love and care for him.

God also provided him with Christian companions—Luke and Aristarchus. Aristarchus is mentioned as Paul's companion in travel in chapter 12:29. Here he was with him not as a prisoner, but as a voluntary companion, and to enjoy the benefit of his society and friendship. He went with him to Rome (Col. 4:10; Phil. 24.) It was a great blessing to Paul to have two such friends with him as Luke and Aristarchus, and it shows their great love and affection for him that they were not ashamed of his bonds, but willingly shared his dangers, and exposed themselves to great peril for the sake of his company. There is great comfort and encouragement in the society of kindred spirits.

God inclined a man of the world to befriend him. He made the centurian his friend, and when the soldiers would have murdered him and the other prisoners he prevented them; for he was anxious to save him. In looking back over the history of the church it is interesting and encouraging to see how wonderfully God has used men of the world to befriend His children. He was with Joseph when he was in prison in Egypt, and gave him favour with the jailor. (Gen. 39:20-23.) He made "the prince of the eunuchs" the friend, and protector of young Daniel. (Dan. 1:3-21.) Under the Roman empire a Christian mother was condemned to be strangled and committed to the jailor for this

purpose; but he was so struck with a sense of guilt that he could not muster courage to strangle her, and left her in prison to starve to death. Many days passed, but she still lived. Wondering at this he investigated the matter, and found that her daughter whom he had allowed to visit her, nourished her with her own milk. Amazed at this tender and ingenious artifice, he related it to the triumvir, and the triumvir to the pretor, who brought it before the people. This produced the happiest effect; they were pardoned, and the mother and daughter were ever after maintained at the expense of the public. A temple was erected near the prison to their memory.

The God who delivered Paul is our God, and he has the same care and love for us. We are apt to lose sight of this grand fact, and become discouraged in the hour of danger. The living God who provided for and protected Elijah is the living God still. It is important that we realize this fact, and keep it ever before the mind. It was this that Moses amid all his trials (Heb. 11:23-28) When the Ville du Harve was at sea, and many perished there on board a Christian mother and little girl. They were deeply moved, but the little girl was calm and to her mother. "Don't be frightened, mamma and Helen. It will only be a moment's struggle and then we will be in heaven together." What a blessing is such a faith in the hour of danger.

God has ordained means to ends, and to secure the end we must use the means.

God promised Paul that all on board should be saved. This promise did not exclude the use of the necessary means. This promise of deliverance included the use of the means in their power. The means were determined as well as the end, and to secure the end they must use the means. This is God's plan of working. He has promised the husbandman a harvest of grain, but he has appointed certain means to secure it; and these must be employed or no harvest will come. Thus Paul and those with him must use the means within their hands or perish. They were free to act. They could remain on the ship, or leave it just as they chose. When the ship struck on the sand bar and went to pieces those who could swim must do so, and those who could not must use planks and pieces of timber to float them to shore, or all must perish. The same is true of our salvation. God has promised eternal salvation to man, and he has appointed the means through which it is to be secured. The means must be used, or we will most certainly perish. We must re-

pent, believe, and live holy lives (John 3:26; Acts 3:19)

God has a plan in the salvation of man. This is clearly stated in the scriptures (John 4:14; Tim. 1:5.) The accomplishment of this plan in the salvation of the sinner is connected with human agency. There is a sphere in which God works alone, in the forming of the plan, and providing the means of salvation. This is God's work. (John 3:16) In the acceptance and use of the means man's agency comes in. This is illustrated by Christ in the use of a beautiful figure. (John 3:14-15.) God provided the remedy, but man must look. This was an act of his own. A young lady crossing a river on the ice broke through. A young gentleman hearing her cry ran to her, and coming to the verge of the ice he reached out both hands saying, "Clasp my hands tightly, and I will save you." She replied, "O, I cannot lift up both hands, one rests on the ice; were I to raise it I should surely sink." He answered, "Let go your hold on the ice, and I will save you; take but one I could not." She obeyed and he saved her. Sinner, you must hold with both hands for you cannot be saved if you try to put one hand into the Savior's and hold on to the world with the other. Men try this sometimes.

Riches and Wealth.

SPIRIT AND LIFE.

During the middle ages men sought long and diligently for a certain imaginary substance known as the Philosopher's Stone, by the aid of which they expected to be able to change the baser metals into the noble metal gold, and thus each man expected to add largely to his riches. Very fortunately for the world this transmutation was never made. But to-day we are called upon to make a much more useful transmutation than this ever could have been. We are asked not to change worthless articles into riches, but to change our riches into wealth. "And what can be the object of such a change?" the reader may ask, and perhaps you may think it would be nothing more than a change of names. However, notice carefully the reading of the following verses.

"But woe unto you that are rich, for you have received your consolation."

"And the cares of this world, and the deceitfulness and riches, and the lusts of other things entering in choke the word, and it becometh unprofitful."

"And Jesus looked about him, and saith unto his disciples, how hardly shall they that have riches enter into the kingdom of God!"

Now was it owing merely to the laziness of the translator that the rich were denied God's kingdom, while the wealthy, for all that is said to the contrary, were permitted to enter therein? Or, did there at the time the translation was made, exist a real distinction between these two classes of people which at the present time, to the ordinary observer at least, has become invisible?

Etymologists tell us that whereas the word rich has always been applied to persons having large material possessions, the word wealthy was originally applied only to the well, or the prosperous, and in the science of political economy it is still used with much of its primitive meaning.

For political economists teach that the value of any article depends principally upon two things. First, the labor necessary to acquire it. Second, the utility of the article when acquired. Or letting x equal the labor or requirement and y the utility, the value of any thing may be represented by the algebraic expression xy , in which if either x or y become zero the whole expression reduces to utility. And again the political economist informs us that wealth is the possession of valuable articles. Now mark you, of valuable articles. That is, articles which besides the x factor of labor have also the y factor utility, and by this we must not mean that they have been useful in the past, or may be in the future, or might be useful to some other person under slightly different conditions, but that they are now useful—full of use—to the person possessing them.

Now who is it that can fill his possessions full of use and so make them useful. Can the idiot and the invalid, or only the wise and the well, be wealthy? Which is the well and prosperous man, the miser, selfishly guarding his millions in an iron safe, or the capitalist filling his million full of use? The labor required to produce the miser's million may have been just as great as that required to produce the capitalist's— x factors may be equal—but by keeping this locked up in the iron safe the miser reduces his factor y to zero, and x time zero will always give zero for the miser's wealth though he may be as rich as Croesus.

The poor farmer, though he may have but a few acres to cultivate, if he tends carefully to these is infinitely more wealthy—and I mean it literally—than the real estate speculator who may be holding millions of acres from cultivation in expectation of an increase in their price. Of

course the speculator's factor x may be much greater than the farmer's, but if he multiply it by zero he gets zero for his wealth, while the farmer, multiplying by a finite quantity, though his x may be very small, obtains a finite quantity as a result.

A man may be ignorant, selfish, and sickly, and yet possess great riches, but only the wise, the unselfish, and the healthy can have any very great amount of wealth. One must be wise, or attempts to utilize one's possessions will result in their destruction. One must be unselfish, for nothing can be rightly used without benefitting everyone. If the miser put his gold into circulation, exchange will be stimulated. If the real estate speculator bring his land under cultivation bread will be cheaper, and finally one must have health, for only the well man will be able to so constantly watch his possessions as to keep everything in use.

"But of what good," you may say, "is all this to the majority of us! It is well enough to urge the miser and the real estate speculator to increase their multiplier of utility, for they have a good large multiplicand. But what use can it be to the majority of us to develop more y when we have no x to be multiplied by it?"

Is this the case, however? The mere fact that you are living and able to ask the question shows that you have already consumed no small amount of food for the development of your body. Has this food been produced without any labor? And consequently is your possession of mere physical strength valueless because it has required no effort on the part of anyone for its growth? Yet, besides this most of us possess a small number, at least, of mental acquisitions. Have these been developed without the least bit of exertion? If not, we all possess a considerable quantity of the factor x , and if we are not wealthy it is only because we have been multiplying it by a y dangerously near zero.

Besides, this factor y , this capability to use things, is by far the most important factor in wealth. Although algebraically it makes no difference whether we increase x or y ; in political economy it makes a great deal of difference. If a rival railroad should draw the population to another state, than that in which the speculator's land lies, the numerical value of his x as a multiplicand would be very greatly diminished; while the skillful farmer can use his y as a multiplier in any state, and it is much easier transported.

F. L. TUFTS.

At the bottom of sensational preaching are two motives: An itching for notoriety, and an unwillingness to do real intellectual work. The latter motive is often dominant. It takes immense effort to prepare a sermon that shall fully expound some portion or aspect of religious truth; but it is not difficult to ring the changes in a superficial and declamatory way upon current social, political, and religious events.

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

Foreign Mission Work.

BY EVA TILLINGHAST.

Encouragement comes to us on every hand in this work of missions. We are told that "it costs about one thousand dollars to make a single convert in heathendom, and that at the present rate of progress it will take two hundred thousand years to convert the world." Our informant further says that this would be true if our convert were a *dead* one, but as it is, he is a living, acting influence for the cause, and that many adult converts, with their families, are scattered over all the heathen world and represent a force whose power, outside of help from abroad, cannot be estimated.

It seems that the only thing over which we have cause for encouragement, is the lack of enthusiasm and a lack of the spirit of missions. If enthusiasm is the one thing needful, let us get a good supply of that, and go to work. If we merely stop to think, first, of what has been done, of the opportunities for doing, and then of what so much needs to be done, how can we help being enthusiastic?

We, as a denomination, are especially fortunate in that our missions and forces are in the land which is more white for the harvest than any other. Not that there is any greater need there, but the way has been more prepared for us in Japan than in any other field. That seems strange, when so few short years ago missionaries were forbidden to enter the portals of the country, and an edict was issued like this: "So long as the sun shall warm the earth, let no Christian be so bold as to enter Japan; and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violates this command, shall pay for it with his head." Think of it! Nevertheless, it is true that to-day Japan is anxious and willing to be converted. And are we willing and anxious to do our share of this work?

Five years ago last June a juvenile missionary society was started in our church (Broad Street, Providence, R. I.), the first of its kind in the denomination. It was organized with very few members, and each was expected to pay one cent per week. Two or three of the ladies took it in charge, and a constitution was framed. The society at first met every Saturday afternoon in the vestry of the church. At one of the first meetings a name was chosen for the society. The

name of "Glad Gleaners" was the one which received the most votes, and as we told our friends at home, we were gleaners for Christ in his vineyard, and all our little gleanings were to be devoted to the help of the poor children living in heathen darkness; glad to be counted worthy of work for the Master, and that our work, if faithfully done, will be precious in his sight, though it is but little. This very fitting appellation has been adopted as the name of all the societies, except the women's, in the denomination.

Then some little time afterwards, a badge was designed in consideration of the name. It comprises a circle of red enamel, with a sheaf of wheat in gilt in the middle. Around the red is a border of blue enamel, with the letters in gilt, G. G. F. M. S. (Glad Gleaners Foreign Missionary Society), making a catch-pin of about three-fourths of an inch in diameter. These were sold to our members at ten cents each. To some this badge lent added importance to membership in the society, and these small things count much when we are looking for the aid and interest of the little ones. Everything that will enhance the prospect of joining the society is of use.

In the first days of the society, when its meetings were held every week, the penny collections were taken then, but afterwards we saw the advisability of convening once only in two weeks, and then this matter of the dues became confused sometimes in the case of small children. The use of mite-boxes was then adopted. They were secured at small cost, and distributed to the members. These are expected to be brought in every quarter, with at least thirteen cents in each, and as much more as the holder chooses to give. The mite-box system is worthy of the highest recommendation, as we have proved.

Both boys and girls are admitted, and I may say, young men and young women, for it is not entirely a juvenile society. In fact, the ages range anywhere from three months up. Yes, the babies are invited to join, and it seems to me a good idea to educate the little ones in an atmosphere of a missionary spirit. They will invariably be interested, and the habit of giving, acquired in their early days, will remain with them, and always supposing they live in Christian families, or, at least, possess a child's love for Christ as they grow, they will be influenced in a way that will afterwards assert itself.

Our meetings are held fortnightly, or rather, on the first, third, and fifth Saturdays. The boys do not attend these meetings, but are regarded as

honorary members. At these meetings a piece of work is furnished by the society for each girl, all our endeavors tending toward a sale which, so far, we have held a week or two before Christmas.

Then it is our plan to give every member, as far as possible, something to do. There is where our boys come in for a share of the work (and at socials and entertainments, indispensable to any society). As the time for the sale approaches, the members have some home work they are preparing for it, something besides what each does at the meetings, and every one also asks all her friends to make something for it. Our president has had some correspondence with the missionaries, and we have been enabled to send articles to them to help them in their work, such as pictures from the infant room, illustrating the Sabbath school lessons. Small sums can be sent direct to them for tracts and many things they need, and in such ways as that the work is made more real to us.

I hope that soon there will be so many societies that individual letters to them from the missionaries will be impossible, and we shall have to have a general corresponding secretary for that purpose.

Our quarterly meetings, as we call them, I have not mentioned. Then the notice is given that all the members are requested to be present with their mite-boxes. The roll is called, and each brings his box to the desk, and a short missionary entertainment is provided. In case of a mixed society like this, it is a good plan to have two meetings, one in the day time and one in the evening, the latter for the older ones and those who cannot attend at any other time.

These efforts seem and are small, and how easily they can be made! And yet if united work is done, if societies could be formed in all our churches, the lack of money would not have to be lamented. For instance: Besides doing a little home missionary work by giving the church a small sum, besides sending some money direct to Japan, the society has given fifty dollars annually to the Woman's Board, which sum is twice as much as the annual church collection for missions. This was done by the younger society alone, and the women's society has also sent the like amount.

It is natural to suppose that a society of people stimulated by a missionary spirit during the entire year could accomplish more than one or two missionary sermons a year. If these results have been obtained in a small society in a small church, and we ought and expect to do more, then why not all unite to more than double the missionary funds? Think

what a field there is for us! Can we be excused from this work when the path has been opened for us so plainly?

From Japan.

"The dreamer has awakened,
And the light of truth dawned upon him."

A few weeks since I was called upon by two young men who announced their purpose to be Christians, and asked me to baptize them. I had known them for sometime, but I doubted their preparation, and so asked them to meet me in a probationer's class for instruction. On the evening appointed they came, bringing another young man with them. One was the Secretary of the Government Branch Naval Station here, another a telegraph operator and the third a merchant's clerk. During the evening, after I had explained to them the nature of baptism, its solemnity and what is required and expected of those who receive it, one of them, the secretary of the Naval Station, asked permission to talk for 20 minutes, stating that he desired to relate his experience. I readily granted him the time, being desirous of hearing it. He spoke at some length and gave me an experience so interesting that I asked him to write it out for me. He kindly did so and my teacher made an exact translation of it, which I send herewith. It is interesting, as it shows the gradual advance of a soul from the bondage and darkness of heathen morality into a state of conviction of sin and the need of a Saviour produced by the power of God's Word under the blessing of the Holy Spirit; and it further demonstrates the powerful influence of a converted life, all of which were used to awake the "dreamer" and to bring to his darkened mind "the light of truth." Here is a translation of his experience:

"I thank you for your kind instruction about the future course of the Christian life.

"I am now employed in the Ono Hama Naval Dock yard. There I have work to do even on Sunday, and so have been unable to come to Church. I am sure that you are a little surprised to hear of my desire to be baptized, and I shall willingly tell you something of my life and experience, that I may be understood.

I am the second son of Natsume, a samurai at Oshikuma, in the province of Musashii. When I was seven years old and my brother was at a distance, my father died. Mother, instructed by my grandmother, clever and learned, had the full responsibility of bringing up her child by herself, after her husband had gone. She was conservative and wished to have

her son taught in the Chinese literature, so, that, when my brother advised her to send me, who had just finished the common high school course, to the commercial school, she resisted, saying that the boy who could not even read the 'Four Books,' should not learn the foreign language. She was even more opposed to Christianity, and was devoted to Buddhism. However, I began to study English the first time, by necessity, from the 18th year of Meiji, (1885) and while studying it I met with references to religious subjects in my books, which, of course, I could not understand at all. In the 20th year of Meiji, (1887) I entered Mr. Sumner's school in Tokyo, and studied English. There I listened to lectures on the Bible, but then, having not learned its importance, I had no mind to believe it. Seeing the fact that there are many anti-Christians in Christendom, I judged that it is much better for non-believers to lead honest, righteous and simple lives and not care about the future at all than to believe in God. Up to this time I had always observed mother's words: 'Be true to your conscience,' and I had not often been reproved by her and others. I had always opposed my Christian friends when they advised me to become a Christian, saying: 'That the three commandments, the 5th, 9th, and 10th, in the Ten Commandments, are only a portion of virtues which I had always observed, and that the other three, that is, the 6th, 7th and 8th, are those which are prohibited by human law, and that none dare break these except low persons, and so I concluded the religion is important only to uneducated people. Now I soon found that this was a great error. I thought that, although I was not a believer, yet I never violated the laws of the government and had no compunction, and I had not sinned against moral precepts. On the other hand, I knew that there were many persons among the Christians who cover the inward baseness with the virtuous show. From this point of view, I had determined to be an unbeliever rather than to be an outward Christian. There is no importance in simply believing in the Bible. But now I have discovered that, being veiled by pride, I have been wandering in the dark.

"In Dec., 1889, leaving Mr. Sumner's school, I came to Kobe to seek a place in business and entered Mr. Thomson's night school, where I studied the Bible and came to understand it a little. From Oct., 1890, I removed to the Palmore institute, and being at Dr. Wainwright's preaching, by degrees, I realized its meaning. In the meanwhile, I felt that my carnal desire became stronger

and that I could not govern my discontented mind unless I should be dependent upon Almighty God. It is now clear to me that my heart was full of foul things, and that the things which I considered right were right only before a low standard.

"In the same bureau, where I am employed, there is an officer who was a drunkard, proud and quarrelsome. He used to drink wine every day, was intoxicated in the office, made many mistakes in his business and sometimes quarreled with his fellow officers. Such a man is naturally despised by all. To the wonder, since last April he changed his conduct; he does not drink a drop of wine any more, is calm at his office and kind to others. It cannot but excite the curiosity of all, that, he who has so long yielded to temptation, suddenly beats it down, improving his former behavior and seems quite a different man.

"From the same motive I called on him and inquired of him the cause that made him so changed. He answered me that he had been baptized early in this year and had become a member of the Tabor church, Hilo. 'It is a great wonder to myself,' added he, 'that I have thus changed, who was firmly seized by the iron bands of Satan. I had no other means than to take wine, in order to avoid the pricking of my conscience, which was the cause of my contentions with others. But I am now free from his grasp, have harmony in family, and all things are pleasant around me. Above all there is the hope of the future life. Every moment I can spare, I read the Bible and try to search after its truth. This is the highest gift that I can enjoy this side of the grave. I am surely born again.' He urged me to believe in God, to repent of all my sins, to seek a clean heart and to get the hope of the future life.

It proves to me that Christianity is a most powerful influence that those bad habits which he could not improve for many years, are now given up by his conversion, and that he is an honest and righteous man.

Now for the first time the dreamer has awakened and the light of truth has shone upon him. I will be a Christian from this very moment, I will repent of my sins, I will get a clean heart and enjoy true happiness in this world and everlasting life in Heaven.

Haply Mr. Okerumra and Kawashina came and told me that they would call on the pastor in order to be baptized. So I have come to see you with them."

Do you wonder, my dear brother, that my heart was stirred as I listened to this recital from the lips of a heathen youth? It is such things

as this—darkened souls opening to the light—that cheer our hearts by the way as we labor for God in these lonely lands away from home and loved ones. These things sustain us—they are our meat and drink.

Let all who read the above letter pray for its author, that he may know the truth and that truth may set him free.—*W. E. Towsen, in Christian Advocate.*

Norfolk, Va

AMERICAN CHRISTIAN FOR APRIL.

This month we give space to the subject of the Norfolk church. The enterprise undertaken by the Virginia brethren is of very high importance. It is the duty of the Secretary of the Convention to make known to the brotherhood at large, that the Convention at Marion, Indiana, in 1890, took official action on the subject, after prolonged consideration and investigation in a highly interesting session; the report of the committee on missions, consisting of Rev. H. Y. Rush, Rev. J. A. Mace, Rev. C. V. Strickland, Col. A. Savage, and Rev. Myron Tyler, being amended, so that the part referring to home mission, as adopted, began as follows:—

"HOME WORK.

1st. That we approve the effort to organize a memorial church in Norfolk, Virginia, under the direction of the Eastern Virginia Conference, with Rev. C. J. Jones as the present minister, and that the Mission Board be requested to aid this work, for this fiscal year, by an appropriation not to exceed \$800.

2d. That the brotherhood at large be requested to aid in the erection of a memorial temple at that place."

1. This action of the Convention places the Norfolk work before the brethren at large in the position of one that has official endorsement. It is not a cry of an individual church; or an isolated minister; or an unfortunate congregation that began an enterprise without general consultation, and later on, getting into difficulties, shrieks for help: but it is the dignified appeal for an enterprise that has been approved by the representatives of the various churches when in assembly considering the interests of the cause at large. The Norfolk church now comes before you making known to you the "request" of the Convention. In this issue of the *American Christian* will be found articles from the pen of Rev. C. J. Jones, D. D., which were furnished at my request, and which are inserted without modification, or comment, save the foregoing.

II. Rev. C. J. Jones, D. D., the

present pastor of the church, was formerly the editor of the "*Herald of Gospel Liberty*"; and is known far and wide as a preacher of unusual power and eloquence. Under the steady pastoral care of Brother Jones, the church must prosper.

III. Third point of interest to our brethren of the North is the geographical location of Norfolk. It is so situated that it either is, or must become, the most important commercial point on our Atlantic coast south of Baltimore. "It has a fine harbor, easily accessible and safe, admitting the largest vessels." But no description giving statistics or mentioning advantages can create an impression equal to the sight of the city itself with its various converging water-ways. It is evident, at a glance, that as population in the rural districts increases to that point where the enterprising young men leave their country homes to better their fortunes they will crowd into Norfolk. Its radius of attraction will be long, far-reaching. It is extremely desirable that these young men, going out of our country churches, going into the city of Norfolk, find there a congregation of the Christians to welcome them, to furnish them a church home, to furnish them pure society, and to assist them in the beginnings of their business efforts. Besides, we need a church there to welcome them, in order that their strength may not be lost, by their being swallowed by some sectarian organization. We need every young man. Although it is wrong to accept partisan names, it is very difficult for us to say to these young men, 'Stay outside of church organization when you go to the city. Let us then build up there a purely non-sectarian church, adhering strictly to the Bible name, doctrine and practice.

This is not a call of the Secretary of the Convention, in the usual plan. It is only notice to our people that the Convention has requested them to assist in offering contributions to the Norfolk church. Large gifts will be needed to accomplish the things desired.

J. J. SUMMERBELL,
Secretary A. C. C.

March 25, 1892.

Union Memorial Christian Church.

For many years there has been an earnest and growing desire upon the part of the brotherhood North and South for the establishment of a Christian church in the city of Norfolk, Virginia. This "Beautiful City by the Sea" is located on a point of land which, a few miles beyond, thrusts itself up into the mouth of Chesapeake Bay, with Hampton Roads on the one side, and the grand

old Atlantic Ocean on the other. It stands not only as the gateway between the North and South, but as the natural outlet of the great Southwest, and is rapidly pushing into rank as one of the most important of our Atlantic seaports. Two years ago, Rev. C. J. Jones, D. D., was persuaded to come and make an effort to organize and build up a Christian church. During this time God has greatly blessed the labors of all concerned, and though without the advantages of a constituency beyond six or seven families, we have succeeded in the organization with a membership of one hundred and fifty, a large and prosperous Sunday school, and constantly increasing congregations. Aided by the Eastern Virginia Conference, we have secured a good location near the center of the city, and upon our lots have erected a "plank chapel" for temporary use. From the first, the Christian churches of the North and South have unitedly borne the expense of the mission; and, as will be seen, the great work undertaken is most thoroughly indorsed by the American Christian Convention. On page 236 of Quadrennial Book (1891), may be read the following resolution: "1. That we approve the effort to organize a Memorial church in the city of Norfolk, Virginia, under the direction of the Eastern Virginia Conference, with Rev. C. J. Jones as a present minister; and that the Mission Board be requested to aid this work for this fiscal year by an appropriation not to exceed \$800.00. That the Brotherhood at large be requested to aid in the erection of a Memorial Temple at that place."

These resolutions were adopted unanimously by the Convention.

The permanent church building is a necessity recognized by every one acquainted with the work. We are confident that we might have had forty additional members, who, in the absence of doctrinal convictions, have gone elsewhere rather than worship indefinitely in the "slab chapel," or harness themselves to the unknown expenses of new church buildings. We have a very desirable location, which, with adjacent lots, we own by special donation of the Eastern Virginia Christian Conference. In a united effort to put up a memorial church edifice, which shall stand as a monument of the grand reunion of the Christian churches of America, after a separation of thirty-four years, the churches of the South pledge \$10,000. It is estimated that the proposed edifice (plain, commodious and substantial) will cost \$17,000. Under the direction of a board of trustees representing the North and South, it is proposed to issue this circular letter to appeal to the brother-

hood at large; and that while any amount will be gratefully received, and the donor's name be preserved in the history of the church and published in the *Herald of Gospel Liberty*, and *THE CHRISTIAN SUN*; to every one donating \$5.00 or more, to every Sunday school donating \$5.00 or more, to every church donating \$10 or more, the donor's name will be preserved and published in our church papers, and in addition, a beautiful certificate will be forwarded to each. The board of trustees consists of thirteen of the leading ministers and successful business men of the North and South. The Secretary and Treasurer of the board—Col. Alexander Savage, is one of the most successful business men in the South, and upon his board of reference may be seen the bank presidents of the city of Norfolk. All moneys contributed will be sent to him and be under exclusive control of the board of trustees.

The investment is a perfectly safe one, as city property is constantly increasing in value, and it is questionable if there is any other work of the general church which assures such rich results as this in cementing the unity of the church and inspiring the hosts of our Zion, North and South, in addition to the great importance of the work itself.

DEAR FRIENDS:—We appeal to you to fall into line, and to the extent of your ability, respond. To a few, monuments are erected after death. Their eyes never look upon the shaft or column; the blessed consciousness of noblest work grandly accomplished comes too late. Let us build our monument while we live, and lift up, by the united effort of thousands of willing hands, this temple—this UNION MEMORIAL CHRISTIAN CHURCH in the City of Norfolk.

We furnish a blank which we hope you will fill with your name, address and amount given, and enclosing the same with the money—Postoffice Money Order, or check, place in the enclosed envelope, addressed to the Secretary and Treasurer—Col. Alexander Savage, No. 66 Boush Street, Norfolk, Va.

BOARD OF TRUSTEES ELECT.

Rev. T. M. McWhinney, D. D., Rev. J. B. Weston, D. D., Rev. J. P. Watson, D. D., Rev. A. H. Morrill, A. M., Rev. E. R. Wade, Col. Alexander Savage, A. M. Eley, Esq., Robert Hyslop, Esq., Rev. W. W. Staley, A. M., Rev. J. P. Barrett, D. D., Capt. P. H. Lee, Esq., Willis J. Lee, Esq., Capt. Thomas Gaskins, and Rev. C. J. Jones, D. D., Ex-Officio.

By order of the church,
T. A. JONES,
Church Clerl.
C. J. JONES, Gen'l Evangelist.

The above circular letter, sent out to the general brotherhood, sufficiently sets forth the nature and design of the work undertaken in the city of Norfolk, Va., and it leaves but little to be said relative to the magnitude and importance of the work. It is well that our brethren should understand that the cut of a church which heads the circular letter, is not the building proposed as the "Union Memorial Christian Church," but simply indicates the nature of the work in which we are engaged. When the writer made the suggestion that the work at Norfolk be made a memorial of the reunion of the Christians North and South, it was received with marked favor by our brethren in every section of the country; and the additional thought, that the permanent church building be made the result of the contributions of the brotherhood generally, and be known as the "Union Memorial Christian Church," of Norfolk, Va., it was accepted even more favorably. In making our appeal to the Christian churches of America, we remember that each local church is at the present time burdened with its current expenses and the general collections, but this is just as true of all our Southern churches, as of the Northern; and yet we must recognize the fact that if this noble enterprise is to be a success, we must each consent to add an amount, which, though in itself small, will, in the aggregate, secure the end. Having visited our churches North and South extensively, I am prepared to say, that when the churches in the South pledge themselves to raise \$10,000, they assume a burden very much more than our brethren of the North would in proposing to raise \$50,000. And yet, our Southern brethren have not only pledged themselves to raise \$10,000, but also stand pledged not to take a dollar of the freewill offering of the North out of the bank until the \$10,000 freewill offering of the South is all secured. The North and South have been thus far united, not only in the organization, but also in sustaining the Christian church of Norfolk, Va. Now, by united effort, let us each cheerfully contribute our part, and by united effort put up this monument of our unity and fraternal co-operation—"Union Memorial Christian Church" edifice—and by that time, under the blessing of God, we trust the organization here will not only be able to meet all its current expenses, but also add its part to the general work of the body. The members and officers of the board of trustees are in themselves an abundant guarantee that every dollar contributed for this purpose will be strictly accounted for, reported and wisely expended.

C. J. JONES.

THE SUNDAY SCHOOL

An Appeal to Sunday School Workers.

All those who are interested in the Sunday school work within the bounds of the North Carolina and Virginia Christian Sunday School Convention are earnestly requested to study the work, to examine methods of teaching and systems of lessons, to find out the best music book adapted to our schools, and to look after libraries which are good, so that you will be able to make proper recommendations at our next convention, that these recommendations may be based on your knowledge of the merit in those works of Sunday School Literature; also prepare any subject which you wish discussed before the convention, and send said subject to the undersigned or to Bro. J. M. Turner, Big Falls, N. C., so that it may appear in the program.

Letters have been sent to all Sunday schools in the convention, also to the ministers belonging to the convention. It is hoped that every school will revive its work speedily; equip itself well with our own literature; and then when thoroughly revived and well equipped, let both old and young, rich and poor, church members and non-church members, one and all press the great work forward! Let the watchword of every school be "Onward Christian soldier," and the unconverted, both old and young, will come in and be taught of Jesus.

Two classes of individuals are members of the convention by virtue of their offices, viz.: Sunday school superintendents and ministers, i. e. ministers belonging to the North Carolina and Virginia Christian Conference.

Pastors, see that every church in your charge has a Sunday school superintendent, see that your teachers are faithful to the trust made to them, and see that your scholars are regular. Bring the work of the convention before your schools, and urge them to respond fully to all the requests and demands made upon them; both financially and in sending delegates.

The next session of the convention will be held with the Christian church at New Providence, (Graham) Alamance Co., N. C., beginning on Tuesday before the 4th Sunday in July (July 19, 1892). We want this session to be largely attended and full of interest.

Let every school consider the advisability of the convention putting a Sunday School Missionary in the field to devote all his time to the work. We hope to have some prominent Sunday school workers present. "To

the work while it is called to-day."

Fraternally yours,
JAS. L. FOSTER,
President.

Raleigh, N. C., April 13, 1892.

The Sunday School Department of the A. C. C.

I have arranged with Rev. J. J. Summerbell the general secretary of the A. C. C. for the July number of the "American Christian" to be distinctively a Sunday school issue and in this issue will be found my final report. I very much regret that so many conferences have failed to report, as the aggregate will be so much less than our real existence warrants. We are not so small as neglectful. If all the churches, Sunday Schools, and conferences would report the world would be astonished at our numerical strength and the church better satisfied with itself.

OHIO CONFERENCE.

President Rev. W. P. Chase Waverly, Ohio.
Secretary James Mooly, Given, Ohio.

No of churches in conference...	11
" Members	531
" Sunday schools	11
" " reported	11
No of officers	59
" Teachers	57
" Classes	57
" Pupils	592
Whole No. in school	703
Average attendance	473
Whole No. of conversions	22
" holding 12 months	
" using Christian Literature	all
" of Quarterlies taken	286
" Papers	385
Amount of money raised	\$55.39

OHIO EASTERN.

Pres. Rev. G. W. Wilcox, Alice, Ohio.
Sec. Rev. E. E. McCaslin, Yellow Springs, Ohio.

No of churches in conference...	39
" members	1827
" Sunday schools	25
" " reported	17
" officers	74
" teachers	89
" classes	89
" pupils	1010
" in school	1080
" conversions	92
" schools holding 12 months	7
" using Christian literature	
" Quarterlies	540
Amount of money raised	\$93.47

OHIO CENTRAL.

Pres. Rev. C. A. Williams, Raymond, Ohio.
Sec. Rev. J. W. Watson, Marengo, Ohio.

No. of churches in conference...	27
" members	1911
" schools	21
" " reported	21
" officers	125
" teachers	129
" pupils	1424
" pupils in school	1525
Average attendance	994
" conversions	85
" schools holding 12 months	16
" using Christian literature	21

“Quarterlies taken..... 1180
“papers “..... 710
Amount of money raised.... \$386.01

Mt. VERNON, OHIO.

Pres. Rev. Enos Peters, Appleton, Ohio.

Sec. Rev. J. H. Weaver, Kensington, Ohio.

No. of churches in conference.. 21
“members..... 1543
“Sunday schools..... 16
“officers..... 70
“teachers..... 71
“classes..... 71
“in school..... 871
Average attendance..... 508
“conversions..... 56
“schools holding 12 months 6
“using Christian literature 12
“Quarterlies taken..... 607
“papers “..... 856
Amount of money raised.... \$144 50

These reports from Ohio show good work and clerical ability. There is one other conference in Ohio, the name of which will appear in the list below that we should be glad to hear from. I have made repeated efforts to get reports from the conferences yet unreported, but will try again. It may be that I have not addressed the proper officer, but I have invariably sent the blanks in envelopes with my return card on the outside and so far only one has been returned. Now if you see this note and the name of your conference appears in the list please drop me a card giving me the name and post office address of your conference president and secretary. I have so far received reports from 49 conferences while 29 remain unreported. Brethren, the A. C. C. (not me) asked you to furnish these reports. Please respect the convention sufficient to report or send me word why you cannot or do not or will not report. Look over this list carefully and act promptly. I shall send you blanks by return mail if you will send me your name and post office address—

Bible Union, Ind.; Bible Union, Ky., or Dist. No. 2.; Big Sandy, Ky.; Deep River, N. C.; Georgia and Alabama; Illinois Southern; Indiana Northwestern; Kansas Southern; Maine Central; Miami Reserve; Michigan Northern; Missouri Northwest; Monongohela Valley; Nebraska; Northern Indiana and Western Michigan; Ohio Northwestern; Osage Missouri; Passamaquoddy; Pennsylvania Western; Southwestern Virginia; Stafford, N. H.; Texas Northern; Union Christian, Iowa; Vermont Eastern; Virginia Eastern; Virginia Valley; Virginia Eastern, (col.); West Virginia; Wisconsin Northern.

I have repeatedly mailed blanks to the presidents and secretaries of these conferences as given in the report of the A. C. C. and if they have not received them of course they are excusable somewhat; but certainly they have seen the *Herald* and the *CHRIS-*

TIAN SUN. Brethren, is it your determination not to report. Send reports to me at once if you have no blanks send me a card and I will mail you blanks with much pleasure. Send to

J. F. BURNETT,
Felicity, Ohio.

FROM PASTORS AND FIELD.

New England Matters.

Last winter a Protestant Episcopal D. D., in a city adjoining Boston, resigned his pastorate, and renounced the church and joined the Catholics. He had been high church, but wanted to go a little higher. Now, the Boston papers report his return to the Protestant Episcopal church. He seems to have got all the Catholicism he wanted in a very short time.

There are many important Christian churches in want of pastors. The cities of Manchester and Portsmouth in N. H.; Millbridge Maine, and several others in different parts of New England.

Dr. J. P. Barrett's article in the *Herald of Gospel Liberty* a few weeks ago, had the right ring to it, and pleased many New Englanders.

Most all the cities and towns in Massachusetts have had their spring election. We have local option in this state. On the question, "Shall the sale of liquor be licensed?" more than seven-eighths voted "No." In some towns only one man voted for license. In a few towns they were nearly equally divided. Boston has not voted yet. That city will probably go for rum. It has been a rum-cursed city for a long time. But if those who favor prohibition increases as much this year as they did last year, there is an even chance for the city to go "dry" this year. It is thought that the prohibition vote is so large in the state that it may have a good influence on Boston. Such a result would produce quite a commotion at the "Hub," and much joy in many families. So long as political parties are rum-ruled, the cause of prohibition will advance very slowly. If all the clergy had the piety and pluck of the D. D. of New York, the saloon would have to go. There are many church members now who would vote for a drinking infidel, if nominated by their political party, rather than vote for a Christian Prohibitionist, not nominated by their party. A New England man told me not long since that if his party nominated the devil for an office he would vote for him. Political parties don't do that, but they sometimes nominate his lieutenants. The man I have referred to was a strictly temperance man. The government sus-

tains the liquor traffic, and the liquor traffic curses the church and the world. Isn't that so?

H. M. EATON.

Windsor, Va.

The long cold winter has passed, and all who have been permitted to live through it ought to be very thankful to God for sparing them thus far on the eventful journey of life. Many who started with us last winter have fallen by the way, they are sleeping the last long dreamless sleep from which, we hope, they will wake to enter upon the enraptured joys of eternal day. Doubtless, many of those tired, worn and diseased ones could say, "For me to live is Christ, and to die is gain." All gain and no loss. The gain of victory over the last enemy; the gain of perfect health; the gain of everlasting life. We can consent to die here so as to live forever. "Where infinite day excludes the night, and pleasures banish pain."

Much of our work is retarded by the winter, but the other seasons, spring, summer and autumn afford grand opportunities for doing good successful work. Work for Jesus is so necessary, so important, so urgent that every moment ought to tell of something done for Him. Let every one who has the ability enter the fertile and inviting fields of usefulness and work out his own salvation first, then labor for the salvation of others. There are entirely too many idlers in the vineyard of the Lord, too many who have the physical ability, but not the spiritual willingness. Too many who are not able to attend church in cold, rainy weather, but who are willing and able to go to a fourth class theater, or a ten cent show in the thickest weather, or the coldest time. I have seen this statement demonstrated many times in the course of several observations. People will most likely attend to that in which they are most interested. If I see them going to other places of entertainment than they are seen at church, at the house of God, it looks to me that they are not much concerned about waiting upon the Lord. "By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name?..... And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." They are to be known by their fruits. A fruitless tree in the orchard is not wanted. A fruitless professor will not be received in heaven. Are we bearing the fruit of the spirit? We glorify our Father

when we bear much fruit. Many have borne no fruit, others have borne so little they are ashamed of it. O, fruitless soul how can you entertain the thought of meeting God, and of giving an account of yourself to Him!

The second quarterly and communion meeting with the church at Liberty Spring took place last Saturday and Sunday. An unusually large congregation met on Saturday when important business received attention in a very pleasant way. Sunday was a fine day which enabled us to have a large congregation, many of which found it pleasant to wait upon the Lord in holy communion. Many souls seemed to be softened with Christian love, in that pleasant service. During this visit to that appointment, I had the pleasure of spending the most of my time with Deacon J. T. Rawls and his entertaining family. Bro. Rawls is an earnest Christian, and desires to do all he can for his church and the cause of Christ.

At our last appointment at Isle of Wight Court House Bro. L. H. Whitley, his wife, three daughters and two sons were received into church membership. The first five came from Antioch, and the last two were received upon profession of faith. Bro. Whitley and family will be a great blessing to this church. They have already accomplished much good there. This is a splendid family and it is able to help much in many ways. May the Lord use them for His glory and for the accomplishment of much good in that community. We hope soon to dedicate the house of worship. The Lord has greatly blessed us in building this house for His worship. Success has met us at every point. The means to build have come right in without much trouble.

Bro. Daniel Bowden was at Windsor the second Sunday in April in the interest of the Sunday school work. He gave an entertaining address which was enjoyed by the session. Bro. M. L. Wickers the Session clerk of the Windsor school has been faithful in his efforts to make it successful.

J. T. KITCHEN.

No Salvation in Works.

Good works will not save. We can't make our own ladder and climb into heaven on it. We must go by the one God has prepared, or stay out. The elder brother in the parable of the prodigal son was a good worker, but he had no love for his father and brother, and so he had to stay out of doors, because he thought he was too good for the company. A little of the hog pen medicine would have been a good thing for him. If men could run their way into heaven by good works, there is no price they would not pay. In this world men and devils may have their own way for awhile, but in heaven God will be supreme. *Ran's Horn.*

The Christian Sun.

THURSDAY, APRIL 21, 1892

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD. - - - OFFICE MANAGER.

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EDITORIAL NOTES

Send in your order for Hymnaries

Get ready to attend the Convention at Elon College.

Pro. Kitchen report his churches doing well. See his letter.

Bro. Eaton gives a hopeful outlook
for prohibition in Massachusetts.

Revs. D. R. Yarbrough and N. B. Honeycutt were in city last week.

His correspondents will address
Rev. D. R. Yarbrough at Glen-doon,
N. C.

Pleasant calls last week from Revs.
W. T. Herndon and P. T. Klapp.
Come again brethren.

Spring is here. Let those who have been in winter quarters, come out, and go to work.

Many words of praise are spoken of the Hymnaries. We have now a supply of all the various numbers.

Let every body who aims to attend the Convention at Elon College notice closely what Dr. Long says about it.

We have at last received our new type and give you a full sized paper again. Now send us what you owe us and we will be able to pay what we owe. Do you understand? We need money.

Under the efficient management of Mrs. J. L. Foster "The Little Workers" of the Raleigh Christian Sunday school gave a very interesting Easter service Sunday afternoon, consisting of appropriate songs, recitations, etc. The house was crowded and all say the "Little Workers" are a success at such things. Sister Foster is doing a noble work in the Sunday school here. She is a natural Sunday school missionary, and we congratulate the Raleigh church on having her services.

Leading the Children to the Wolf's Den.

A few days ago a negro girl was seen leading a little child about four years old. She and the child started up the steps that led into one of the upper halls. Some one asked, "Where is that negro going with that child?" "Carrying it up to the dancing school," was the answer given. Then a sad thought passed through the mind. Ah! leading a precious little lamb to a wolf's den.

How strange it is that parents will send their dear little children into the ante-room of sin, that they may be prepared in their innocent days for an early initiation into the devil's work. Just about as well carry the lambs to a wolf's den daily to play an hour or two with the wolf, thinking he will not hurt them, as to think you can send your children to a dancing school every day without giving sin a stronger hold upon them. Dear parents, as you love your dear children, please do not start them in this broad road to ruin.

But some one says, "What harm is there in dancing?" We answer by asking you a few questions. What good is there in dancing? Did you ever know a regular dancer to be a consecrated, working Christian? Do sinners have much confidence in the Christianity of a member of the church who is a dancer? Is there much thought of God and righteousness in the dance? When these questions are answered satisfactorily, we are ready to ask some more.

Politics.

The word politics has no bad meaning in it self. It is the duty of every good citizen to study Political Economy, and make himself acquainted with the very best laws of government. The Bible is full of politics, But it has no demagogueism. It is this that people should fear, and not true politics. And unfortunately for our countrywe have much more demagogueism than politics.

We are just entering the edge of a great political campaign; and the country is full of demagogues who are ready to resort to almost any kind of tricks to carry forward their selfish ends. Let members of the church be careful to ask God to show them the right way and then follow him. During these political campaigns members of the church often suffer themselves to become so excited as to do and say many things that they would not otherwise do. It is all right to vote, brethren, but be careful not to do or say things that will bring reproach on our divine Master.

A Blasted Life.

How many a life is blasted, and made a sad and grievous failure! Persons whose youth was full of promise, whose early life had brightness and blessing in it; who were fitted to nobly fill important stations, where they might be blessed of God and be made a blessing to many others, are found in advancing years lonely and almost useless, living aimless, listless lives, or toiling with weary limbs and weary hearts; discontented, uncomfortable, unhappy and out of place. Something has blasted their lives. Some great mistake, some sore disappointment, some wrong road taken at a critical point, some act either of themselves or others, has blasted all their lives. Some evil influence has been cast over them, some strong hand has been laid upon them, which has turned them away from the path in which they should have walked, and made life to them a bitter disappointment.

We have seen such persons; we cry men, sad-faced women, heavy-hearted, hopeless lingerers in this world. Their day of opportunity has gone, never to return; the things which they might have done are forever beyond their reach; and now there is disappointment, weariness, and discouragement, with nothing to brighten the prospect, or fill with gladness the life that is ebbing away.

How sad to contemplate a blasted life; to look upon countenances that were once bright with sunshine and hope, and full of the gladness of life, which are now furrowed with care, and marked with weariness, sadness and disgust.

The point is beyond call. We cannot bring back the wasted years, or restore the brightness that has faded out of the blasted life; but we may well remember that there are other lives around us which need to be jealously guarded, and carefully guided, or they too may yet be blasted lives. There are those who stand at the parting of ways, and who this day, perhaps *this hour*, may be making the decision which will bless or blight, which will brighten or cloud their whole earthly course. How much such persons need kind watch care and loving counsel; yea, how much they need the counsel of the Lord, the guidance of the Most High! There are multitudes who can never have wealth or fame or worldly honor, but yet they may have grace and mercy and blessing; peace that passeth knowledge, and hope that maketh not ashamed. They may never reach the heights of fame and ambition, but they may lead quiet useful lives, which will be a joy to themselves and an abundant blessing to those around them. And

so as the happy years roll by, they may find mercies new every morning, constant as time and lasting as eternity.

Beloved friends, let us walk carefully as we tread earth's paths so full of snares and dangers. Our lives are precious, let them not be blasted by sin and folly. Our pilgrimage may not be long; let us see to it that we make haste to keep God's commandments, and walk in the paths that he appoints, that when our journey's end is reached our feet may stand within the gates of the celestial city, and our lives, rooted and grounded in the love of God and growing stronger and deeper through all our pilgrimage here, may know no blight or decay, but may blossom out at last into fadeless beauty in the kingdom of our God.

We give the above from the *Christian* a place on our editorial page, and recommend a careful reading of it. Nearly every day we see some blasted life. A blasted life always presents an object of pity. When you see a blasted life, do you ever say, "Is that a picture that my dear child may represent some future day." As the beautiful flowers are often blasted by the cold cutting frost, so beautiful lives are often blasted by the dark sins of the lower pit.

Here and There.

Here we are Friday evening before the third Sunday in April, on the cars between Raleigh and Apex, Wake county, N. C. And here are Brethren P. T. Klapp and J. W. Holt on their way to their appointments. The former going to New Elrn and the latter to Zion. Always glad to meet these dear brethren.

Several drunk white men and negroes on the train, the effects of politics and whiskey. Here is Aprx, and we must give up the pleasant company of Brethren Klapp and Holt. About the first man seen is Bro. B. B. Fish who has come with a buggy to carry us to his home. After a pleasant ride of six and one-half miles the pleasant home of Bro. Fish is reached. His wife and three children greet us pleasantly. His wife is an excellent Christian lady; and the children fine healthy looking ones. The night was pleasantly spent. Bro. and Sister Fish talk pleasantly about the church, and are looking forward with much interest to the coming conference this fall. It will be a good place for any preacher or delegate to stay who may love fish; for they will be sure to have fish every meal and some of them of pretty good size.

Saturday morning is here; and we are off for church. On the way we stop a few minutes to see Bro. W. M. Ballentine's family and Bro. W. W.

Johnson's family. These are among two of the best families in the neighborhood. Church is reached. The congregation is tolerably good. The business of the church is transacted in harmony. Dinner is taken with Bro. W. W. Johnson's family, and the afternoon pleasantly spent with it.

Saturday night is spent with Bro. B. G. Enniss. Bro Enniss is a successful farmer; and he and his wife know how to make a preacher feel at home. They have several beautiful children. One of his daughters, Miss Maggie is in school at Holly Springs. There has recently been much sickness in this family. One aged lady has been confined to her room for a number of weeks. May the Lord soon restore her to her usual health.

Sunday is here and we are at the Sunday school. It is doing well under the leadership of Bro. Powell. Now the preaching hour is here. The congregation is large, the music is good, the communion pleasant.

Dinner is taken with Bro. L. H. Smith, after which in company with his brother, Richard Smith, he kindly takes us to Holly Springs. Both of these brethren take great pleasure in taking the preacher about. And Sister Smith, the wife of Bro. L. H. Smith, seems to think it is a great part of her business to prepare good victuals for the preachers.

At Holly Springs after preaching for the congregation in the Baptist church, the night was spent with Dr. B. S. Utley. He is an excellent Christian gentleman, and has a fine practice as a physician. Here we spent two or three hours in pleasant conversation with our old friend Capt. C. F. Siler. He is the principal of Holly Springs Academy and is doing a fine work both morally and intellectually. Holly Springs is a beautiful little town in Wake Co., N. C., in a healthy locality; and its citizens are equal to the best.

Monday morning is here, and our friend, Bro. Curt Rollins, one of the gentlemanly students of Holly Springs Academy, carries us to Apex. Bro. Rollins is a member of the church at Christian Chapel. On reaching Apex we are made to feel sad by hearing of the death of Letia Jones. She was an old lady highly respected for both her Christian walk and intelligence. She was a niece of Deacon A. Moring of Raleigh. Her death occurred on Saturday morning, 16th inst.

On the cars home we again meet Brethren J. W. Holt and P. T. Klapp. They are homeward bound. Now we reach our home safe, for which we thank God.

Children's Day Programmes are on hand and we are ready to fill all orders.

PICKED UP.

We have just received a new supply of Evangelist's Songs of Praise, which are excellent Sunday school song books. See Page 223 for ad.

Rev R. H. Whitaker, D. D. is making the people a good temperance paper. Send him \$1 50, and receive the *Spirit of the Age* for twelve months.

We want five hundred new subscribers by next Christmas, and by God's help we will have them. Who will agree to assist us in this undertaking?

We cannot publish death notices or anything else unless the writer gives his real name, not necessarily to the notice, but to us, we must know who the writer is.

We had the pleasure one day this week of meeting Bro J C Holt of Burlington on the car. He is an excellent Christian gentleman and we are always glad to meet him.

The N. C. Society for the prevention of Cruelty to Animals is making a strong effort to interest the good people of the state in the laudable work, in which it is engaged. We hope encouragement may be given. See the call from the Sec'y and Treas'r in another column.

Suffolk Letter.

The Easter Service at the city Hall, where we hold our services while building our new church was pleasant and well attended yesterday morning. Six hundred people were present, and the hour and a half was enjoyed by all. The stage was profusely decorated with pot plants, cut flowers and evergreens, in the center of which was an arch snowy white on which seventeen children wrote the word LOVE by placing bunches of evergreen, with a dandelion in the center, through obscured holes on the arch. This, with the brief recitations, was a very sweet exercise. A basket exercise, in which the baskets represented the various Blessings of God, with appropriate recitations, was very impressive. Five canaries, hung among the flowers, gladdened the scene with their joyful notes.

The program of responsive readings, and music, accompanied by organ, piano, and cornet made delightful praises to our God. The Easter service has come to be a fixed interest in our congregation here, and is one of the brightest and happiest meetings of the year. Happy childhood, and nature, and singing bird, and music join in the chorus, while Jesus by His living presence inspires the life of those who love Him with all their heart.

W. J. Lee and wife, Mrs. Mittie Ames and Miss Minnie Lee, from

Berea were with us and T. A. Jones and wife from Norfolk came up in the afternoon. Mrs. T. A. Brewer of Washington, D. C., is spending Easter with her mother, Mrs. Wellons. Misses Di Kilby and Erna Kilby are at home from Norfolk College spending Easter with their parents; and Miss Ella Beale is at home also from her school at Town Point. Mr. Frank Hitch and wife from Hamilton, N. C. made a flying trip to Suffolk last week.

Mr. W. M. Walls, night policeman, who had been confined for more than a month died last Wednesday morning, April 13th, and was buried on Thursday afternoon. He was a member of Liberty Spring church, a man true and faithful in all the duties of life. He leaves a wife and five children.

Mr. Wallace Brothers died near Cypress Chapel yesterday morning and will be buried this afternoon. He has been lingering for some time with consumption, and finally died peacefully trusting in Jesus Christ. "Passing the river one by one." "Our day are gliding swiftly by," and heaven is coming nearer to all who love his appearing. When life unburdens itself on Him who "bore our griefs and carried our sorrows" then relief comes, and the soul is filled with hope.

I leave for N. C. to-morrow and will go to spend two days with my family at Franklinton, and thence go to Alamance county to deliver the address at Eureka Academy on Friday 22nd, and return next day to Suffolk for the Sabbath. The Academy is in sight of my boyhood home, and I will be on familiar ground and among familiar faces. We never forget the home of our childhood.

W. W. STALEY.

April 18, 1892.

Elon College Notes.

We told you so. The chapel is nicely plastered and ceiled and it is now a hall that none of us are ashamed of, making even a nicer appearance than we had anticipated. The work just was finished in time for the debate Friday night. School was suspended at noon Friday, and a busy body of young men those in the chapel Friday evening clearing out and making ready for the exercises at night. And just here with propriety we think it might be said that nothing has ever been done at Elon which has given the faculty more pleasure and created a larger basis and a greater cause for gratitude than the interest manifested by the student body in completing the chapel and the very valuable assistance they have rendered without which those walls would have been

as bleak and bare at the coming commencement as the towering oak in dead of winter. It is true the students may not have directly given all the means from their own purses, but they were the principle medium through which the work was accomplished. From the beginning the deepest interest in the work has been manifested by the student body and all friends of the institution can but feel grateful for this. And to those friends who have so generously contributed through the students to this cause it may be said that there is no occasion for regret, and we believe that you could have none if you had seen the hall before and since the work. The hall in its neatness and beauty stands a monument to your generosity and your benevolence.

According to arrangement and previous announcement the first annual debate between the Philologian and Olio literary societies was held Friday evening, April 15. The query for discussion was: "Has the Farmers Alliance been Beneficial?" Mr. J. M. Cook of the Phi. society was president, and Mr. W. H. Albright of the Olio society was secretary. The affirmative side of the question was argued by Mr. W. P. Lawrence of the Phi., and Mr. J. H. Jones of the Olio, while the negative was defended by Mr. D. M. Williams of the Olio, and Mr. J. W. Rawls of the Phi. The discussion lasted one hour and forty minutes and was on the whole interesting and lively. The question was decided by a committee of three and decided in favor of the affirmative by a vote of two to one. After the debate refreshments were served by the ladies, the proceeds of the evening going to the Psi-chelion society for the fitting up of their hall which is now under way. Some over \$30.00 were the profits realized for said society.

Yesterday we were visited by Messrs Harding of the University, and C. Enniss of Trinity College both representatives of the Y. M. C. A. as visitors to the Y. M. C. A. of Elon. These gentlemen conducted two services Sunday - one in the afternoon and one in the evening. Their talks were interesting, instructive and were well received here. Our Association here is now reported to be in good working order and is doing a grand and noble work. God be praised for the college Y. M. C. A. of our land and country. It is doing a grand and noble work.

This being Easter Monday we have no school to-day, but will try to have a pleasant day and one in keeping, we hope, with the occasion.

If there is any further news my note book is silent about it and I will for the present make my bow and exit without further ceremony.

J. O. ATKINSON.

April 18.

THE CHILDREN'S CORNER

MY DEAR CHILDREN:—

I wanted to tell you what a nice Easter service the "Little Workers" of the Raleigh Christian Sunday school gave last Sunday but I am so rushed with work I can just mention it. I hope that Easter—the Resurrection Day is always a day of holy joy to our BAND. May God grant it.

Cordially yours,
UNCLE TANGLE.

MCCRAY'S, N. C., April 11, 1892.

DEAR UNCLE TANGLE:—I will write for the first time. I enjoyed reading the Children's Corner last week. I have been going to school and have not had much time to write. Miss Jennie Anderson is our teacher. We all like her very well. I like to go to Sunday school. I will answer Lala Zachary's question: King Nebuchadnezzar ate grass like oxen. I will answer Vallie O. Blanchard's question: Moses died on Mount Nebo. I will ask the cousins a question: how many times is the word girl mentioned in the Bible? Who buried Moses? Enclosed please find one dime. Love to you and the cousins.

Your nephew,
WALTER A. STRADER

COURTLAND, Va., April 14th, 1892

DEAR UNCLE TANGLE: I thought I would write to the Children's Corner to let you know that I have not forgotten the BAND. I am going to school now. My teacher's name is Miss Giva Griffin, I like her very much. She is so kind to us. I hope you and the cousins will excuse me for not writing before now. I will try to write often hereafter so I will not be ashamed to write. I am very sorry that the cousins are neglecting the BAND so much, but I hope we will do better in the future. I wonder what has become of cousin Mary McCauly I hardly ever see her letters in the Corner. I would like to know how many cousins there are who write to the Corner; and how many write to the Corner on an average of once a month. I wish all of us would write to the Corner twice a month, so the Corner would look so bright every week. We all say verses in the Bible every morning. I think it learns us more about the Lord, and our Saviour Jesus Christ. I will ask a question: Where is the word "its" mentioned in the Bible. I send five cents to the BAND. From one that writes very seldom.

EAR EST L. BEALE.

COURTLAND, Va., April 9th, 1892.

DEAR UNCLE TANGLE:—I will write a short letter to the Corner to let you and the cousins know that I have not forgotten the BAND, although I have been silent so long that I am almost ashamed to write. I have been expecting to write for a long time but could not do so. I have been busy going to school that I haven't had time, and at night I am so tired and I have to get my lessons that I don't feel like writing; though I ought to have written if I didn't feel like it before now. Hope the cousins will excuse me this time; I will try to do better hereafter. I go to school to Miss Giva Griffin. I like her very much. I was very sorry to see the Corner look so dull week before last. Hope it will be full of letters and bright next week, and I hope my letter will come in the next SUN. The warmth and brightness of the spring has come and we should do better and write to the Corner and try to do something in this world. I will ask a question: In what chapter and verse in the Bible did Elisha command Naaman to wash in Jordan seven times and his flesh should come again to him and be made clean? To-morrow will be preaching at Union church and I am very anxious to go for I like to go to church and hear the Gospel of the Lord. Well I must close as it is getting late. Love to all the cousins.

LOLA BEALE.

Courtesy.

A mother tied on her little girl's bonnet and sent her out to play with an older brother, saying "Be very gentle with her, my son."

They had not been out very long before Julius came in, threw down his hat, and exclaimed:

"I hate playing with girls, There's no fun in them. They cry in a moment."

"What have you been doing to your sister? Why, you've pushed her down on the gravel walk, and her frock is torn," said the mother as she looked through the window. "I am afraid you forgot to be gentle."

"Gentle! Boys can't be gentle, mother; it's their nature to be rough and strong. They're the stuff soldiers and sailors are made of. It's very well to talk of gentle girls, but a gentle boy—it sounds ridiculous! I should be provoked if a fellow called me so."

"You would? Why, a few years from now, and you would be hurt if any one were to say you were not a gentle man. Suppose some one should say that your father is not a gentleman!"

"I never thought of it that way,"

said the boy. "Being gentle always seemed to me like being soft and weak."

"This is so far from the truth, my boy, that you will always find the bravest men are the most gentle. The spirit of the knights was a spirit of the noblest courage and the greatest gentleness. Perhaps you would rather be called a manly boy than a gentle boy."

"Yes that's it mother."

"Suppose you put the two together. Be manly when you are in danger; be manly when you must speak the truth; be manly when you are in pain. At the same time be gentle whether you are with girls or boys. By putting the two together perhaps you will have a name that you will not dislike."

"I see, mother—a gentlemanly boy."

The character of a Christian gentleman is a very high one. We cannot go astray in finding that character if we study well the life of Jesus Christ. How gentle he was with the poor the sick and the sinful!—John Kramer, in "The Right Road."

The One Weak Spot.

The old Greek poet sung of Achilles that his mother dipped him when a child in the river Lethe, and thereby rendered his whole body invulnerable, except only his heel, by which she held him. He went to Troy and wrought prodigies of valor in the war, till at last an arrow hit him in the one weak spot and he fell. The old story has too often its parallel in the church of God. Some veteran in the Lord's army, who has long fought bravely and successfully for his Captain, suddenly falls, and all men marvel at his fall. There was some weak point in his "breastplate." The devil saw it and smote him there. Thus it was with Noah and Abraham and Moses and David and Peter, and a host of eminent saints since. Every Christian man, however holy, has one or more weak points in his character, and over these it behooves him to keep especial guard.—Aubrey C. Price.

Ahead as usual in point of time and merit comes PETERSON for May. There is no denying the fact that this favorite of many years is fully the equal of the periodicals double its price in its literary and artistic excellence and general make up. The illustrations this month are unusually fine. The engraving "Five O'Clock" has a group of the prettiest little girls imaginable. The stories and miscellaneous articles one and all deserve special praise. "Christopher Columbus" is a capital sketch, and the portrait of the great discoverer is admir-

able. The fashion plates and notes, and the home department are exactly what every lady requires at this season. One of the features of the June number will be a sketch of Blenheim Castle, the seat of the Dukes of Marlborough. It will be profusely illustrated, besides giving a portrait of the beautiful American duchess to whose approval the paper has been submitted. Terms, \$2.00 a year. \$1.00 for six months. Address PETERSON'S MAGAZINE, 306 Chestnut street, Philadelphia, Pa.

Words to the Wise

They who find little or nothing Divine in the Bible are not likely to find much that is Divine in nature.—John R. Leifchild.

Much of the history of human mind is but history of oscillations between opposite extremes of error.—William R. Williams.

A thoroughly wicked majority is enough to make as much wickedness in power as we can find how to master. There is, in fact no tyranny so dreadful as that tyranny by the million, which is organized by a corrupt party.—Horace Bushnell.

I am one of those who value extremely for the young the opportunity of free communication with nature. I am sometimes sorry that amidst the plans of educational reforms which have distinguished the generation in which we have lived, there has not been more favor shown and more attention given to the introduction among the permanent branches of the pursuits connected with natural history.—W. E. Gladstone.

Frank Leslie's Popular Monthly for May.

Mrs. Frank Leslie's vivacious chronicle of the grand transatlantic excursion and first annual convention of the International League of Press Clubs appropriately leads the brilliant May number of *Frank Leslie's Popular Monthly*. Valerien Gribyedoff illustrates with some spirited drawings a timely paper, full of instructive interest, on the "Armies of Continental Europe," by Thomas Donnelly. "Felix Oldboy's Recollections," an idyllic description of New York city in the last generation, is the last piece of literary work done by its gifted author, the late Col. John Flavel Mines. It is charmingly illustrated by Joseph Becker. Other important contributions to this number are: "Thoreau," by W. I. Lincoln Adams; "Through the Jura"; "Von Moltke on the Franco-German War"; "A Nautical Gladiator" (the Swordfish), by Hugh M. Smith, of the U. S. Fish Commission; "Footsteps of the Swedes along the Delaware," by Richard J. Hinton; and the concluding article on "Old English Porcelain," by Thomas L. Winthrop. The short stories and departments are as abundant and varied as is customary with this popular periodical.

Thinketh Upon Me.

"The Lord thinketh upon me."—Ps. xl 17.

The adoring Psalmists says to God: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, thou art mindful of him? and the son of man, that thou visitest him?" And what is he? May a man has high notions of himself, thinking much more highly of himself than he ought to think. It is only when he obtains some just conceptions of the excellent greatness of God that he is prepared to take his proper place before him. So was it the case of Job; when the High condescended to reveal himself unto him more clearly, he was constrained to say: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."

In comparison with the infinite God the most exalted of men are insignificant creatures as grasshoppers in his sight. "All nations before him are as nothing; and they are counted to him as less than nothing, and vanity." And not only so, not only is man at his best state altogether vanity, but he is at the same time a sinful and depraved creature. In his unrenewed state there is nothing in him that a holy God can regard with approval. It is therefore a wonder that poor and needy, sinful and unworthy as we are, the infinitely holy God should condescend to think of us, and to think of us in the kind and gracious manner that he does.

He thinks of us to uphold us. It is in him that we live, and move, and have our being. We momentarily depend upon him for the continuance of our lives, both when we wake and when we sleep. The Psalmist says: "I will lie down and sleep; I awaked, for the Lord sustineth me. Did he not watch over us to sustain us, our sleep would be the sleep of death. When we close our eyes in slumber, we should never open them again."

He thinks of us to provide for our needs. It is he that gives us day by day our daily bread. But for his unceasing care in this regard we should soon come to want, and starve. And it is he that clothes us, and bestows upon us unnumbered comforts, so that we want for no good thing.

He thinks upon us, too, to hear and answer our prayers. He who hears the young ravens when they cry does not disregard the cry of his mortal and immortal creatures, who are much better than they. The Psalmist says: "I sought the Lord, and he heard me, and delivered me from all my fears."

And, above all, God has thought upon us to bestow upon us the great-

est gift in his power, even his only begotten Son. When there was no eye to pity and no one to save, his eye pitied and his arm wrought salvation for us.

In numberless ways, and in wondrous ways, our heavenly Father shows that he is mindful of us and thinks upon us. And, as he is so mindful of us, all unworthy as we are, we should not be unmindful of him. It is written of sinners that "God is not in all their thoughts;" by which is meant that he is habitually absent from their thoughts. They don't love to think of him, excellent as he is. But this ought not so to be. Not for a day, not for one hour of our waking moments, should the great Creator be out of our thoughts. Our first waking thoughts in the morning and our latest thoughts at night should be of God. And all the day long, when busied about our secular affairs, we should be much thinking of him. We should find it in our hearts to say with the Psalmist: "How precious are thy thoughts unto me, O God! how great is the sum of them! If I shall count them, they are more in number than the sand; when I awake I am still with thee." Blessed is the man that abounds in loving thoughts of the living God. —*N. Y. Observer*

The Condition of Things.

Nowhere in the world is the condition of the laboring man better than in our land. We say this in all candor, without being in the least disposed to inlapse those very elementary economic fallacies which are often used to explain the fact. It is well, moreover, that the case should be so. The men who plow, and sow, and reap our fields, who delve in our mines, drive our engines, and work in our countless factories, are entitled to good food, good clothes, good shelter, the means of rearing their children, and something to lay by for a rainy day, and for old age. The language of the old Hebrew prophet is still appropriate; "What mean ye that let my people to pieces, and grind the faces of the poor?" with the Lord God of hosts." Against such proceedings the most fearful penalties are pronounced. "I will come near you to judgment; and I will be a swift witness . . . against those that oppress the hireling in his wages."

The institutions and ordinances of religion are ours. We are giving the world the grand example of "a free church in a State." Without compulsion or constraint of any sort, we worship the God of our fathers according to the dictates of our own consciences. Nowhere in the world is Christianity so vital and so aggressive. In spite of our immense immi-

gration from abroad, and of all other untoward circumstances, the ratio of church-members to the general population is constantly on the increase. In a good and high sense, this is a Christian nation. Many of our civil rulers fear God and work righteousness; and there is an increasing determination among sober and thinking people not to advance to places of public trust men whose opinions are at war with the teachings of the New Testament, or whose lives are openly and flagrantly immoral.

Of course, there is another side to all that we have said. In spite of the amazing abundance of food, there is among us much suffering and want, partly the result of unequal social conditions and partly of slothfulness and improvidence. In spite of wise and wholesome laws, which guarantee the most perfect security for life and property, there is much oppression and injustice. In spite of our thousands of schools and colleges, where learning is accessible to every youth, there is much of contented and besotted ignorance. In spite of our churches on every hill-top, and in every valley, there is much vice and irreligion. Profanity, Sabbath-breaking, licentiousness, dishonesty, drunkenness, overreaching, abound in every part of the country. In one great State a corporation of miserable blood-suckers seeks to perpetuate its unholy existence by the offer of an enormous money-bribe. In all the States, with a few honorable exceptions, distilleries of the devil's fluid are running in full blast, and the open saloons, those awful breathing holes of hell, are tolerated and protected by law. These things moderate our joy. But they must not abate our gratitude. Let us thank God for all that is good in our surroundings, and invoke his aid in making this a better land for ourselves and for our children after us than it has ever been before.

To each reader of the *Advocate* we suggest that it will be wise to count up all the signal mercies which he has received from the hand of the Lord during the past year. If the process does not make his heart tender, we shall be much disappointed. God has been better by far than we have deserved, and we shall be guilty of the basest forgetfulness if we ignore the fact. We also suggest that one of the best ways of expressing our gratitude to God is found in doing good to our fellow men. At this festive season of the year, let us try to brighten some darkened home or lift the load from some burdened life. —*Asheville Advocate*.

Worldly Symptoms.

Worldly symptoms in the pulpit are shown in ignoring or condoning

the worldliness in the church, shown by special sympathy and affinities for the fashionable, the influential, and the rich, a deference to social position, with special efforts to attract and please this class. Worldly symptoms in the pulpit are seen in the manner and make up of the sermon, its artistic taste, its literary trend, its purpose to please. Sensation is worldly. The failing to have a large ingredient of the "reprove, rebuke, exhort," in a sermon gives it a worldly flavor. The failing to be instant, as Paul directs—that is, leaving out the pressing, pungent, personal element; for instant means to come in upon them—the failing to do this in season and out of season gives a smack of worldliness to the sermon. The toning down truth to suit the tastes of the congregation is a worldly symptom of a grievous form. The failure to rebuke worldliness in the pew in an arraigning and convicting form, is to be worldly. If the pulpit has any alloy of self, any desire for reputation, any desire for money, popularity, or praise, it is to that degree worldly; for these are unmistakable symptoms of worldliness. —*St. Louis Advocate*.

An Appeal to the Humane.

The North Carolina Society for the Prevention of Cruelty to Animals appeals to all humane people in the State for their support and assistance. This society was organized two years ago under a legislative charter, with authority "to establish and locate branches at any place or places within the boundaries of the State." At the time of its organization it received a donation of five hundred dollars from a non-resident of the State, who has recently, unsolicited, sent another donation of fifty dollars, with an expression of gratification at the successful work of the Society thus far. This work has been hitherto almost wholly confined to Asheville and its vicinity, but the Society has from the beginning looked forward to the time when it could extend its work throughout the State, according to the provisions of its charter.

It believes that a systematic effort to that end ought now to be made. To make the effort successful it is absolutely necessary that every friend of the cause should lend the Society a helping hand; first, by financial support, at least to the extent of the cost of an annual membership, which is at present only one dollar, and second, by active assistance in executing the plan of extension adopted by the Board of Managers. All desired information about the plan will be furnished upon application to the Secretary and Treasurer, Walter S. Cushman, of Asheville. Membership fees should also be sent to him and will be duly acknowledged.

By order of the Board of Managers
A. M. BALLARD, President.
WALTER S. CUSHMAN, Sec. and Treas.
Asheville, N. C., April, 1892.

"A Burnt Child."

When the Sun was opened before me last week, the first thing my eyes fell upon was, "Ye must be born again." I was at once at home with the writer, and when I had read the article, I said to a member of our family, "my spirit must have written that piece." I have been at war with the preachers (and others) for persuading people that they are converted. Like the writer of the article alluded to, I presented myself at the altar for prayers at the age of fourteen. A minister came to me and asked me if I loved the Lord Jesus. Of course I said, "Yes." He said this was "all I had to do," and he never left me till I was on my feet again. But he left me a great deal worse off than he found me. *Doubt* makes work hard. There was no change and I knew it, which made me feel like a hypocrite; and I never did like hypocrites.

When we were returning home that afternoon, a cart full of us, for the family had not been broken then, we met our dear father who had been housekeeper all day, and who had walked up the road a bit to meet us, and when our little brother called to him, "O father, sister got religion to-day," I felt like going through the cart bottom, the road bottom, and the lowest bottom, if I could have got to it. Ashamed of my religion because it was a sham! I am glad I was ashamed of it. I hope everybody else who has a mock-religion will be ashamed of it, and I have to tell you that I bore this shame for a number of years, for like every other wrong step in early life, it was hard to get rid of. And I do say it is a cruel shame for preachers and laymen to persuade young people that they are converted. I say with your last week's correspondent, that, if one is converted *he will know it*. I would trust myself in preference to all the preachers in the world. No guess work about it! Search the scriptures and "know ye yourselves."

Believing as I do, I do not hesitate to say that the greatest drawback to the church to-day is filling it up with unconverted members. Some preachers think they must add to the growth of the church or their labors (look) in vain. Better their labor be in vain than the religion (?) of their church members. As a seedsman tests the genuineness of his grain before sending them out to customers, I have tested the weight of this statement, and feel a guarantee in recommending the truth and condemning the false. "Oh," somebody may say, "your case is an exception." It is an exception in this way; I ended

it before it was too late. Others go on, and on, stopping at last at the grave. No; my case is only one in many thousand, and bad as it was, is not nearly so bad as others I know. In view of this fact I feel a greater depression at the close of a revival than rejoicing. I feel that so many have been persuaded that they were converted, that I wonder if the church is not poorer since the revival than it was before. I am every inch a Methodist till it comes to taking people in the church with the old heart on. "Ye must be born again," and whoever fails of this fails of the whole. Preachers, preach regeneration! If your church don't grow large it will grow better.

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Always and Everywhere.

The vows of consecration which a Christian man takes upon himself at the beginning of his religious life bind him in perpetuity. He cannot subsequently put them off at his pleasure. True, he may prove unfaithful to them, but in the act of doing so he incurs sure guilt and condemnation. This is a thought which is worth considering. We have occasionally met with a backslider who was ready to say: "I no longer make any pretensions to be a Christian man, and therefore I ought not to be held accountable for my failure to live after the requirements of the New Testament." What a piece of folly! Can a man repudiate a note of hand at his own motion, and thereby escape the obligation to pay it? Equally vain is the effort to cancel the vows which we have made to our heavenly Father. Always and everywhere we who have committed ourselves to his service are solemnly pledged to walk and act in accordance with that fact. Not for one year, nor for a period of years, but for the whole course of our earthly probation, we are the Lord's. Whether the way be rough or smooth, whether the the surroundings be propitious or unpropitious, whether the temptations be few or many, we must not forget that our one business is to glorify God in our bodies and in our spirits, which are his. No lower view than this at all comports with the requirements of the gospel. What our Lord asks of us is not a partial, incomplete, and temporary obedience, but a full, perfect, and everlasting submission of ourselves to his will and purpose.—*Northwestern Christian Advocate.*

Fellowship of God.

Walking in the light, is represented as the way to fellowship with God. Obviously, on good grounds, fellowship is based on congeniality of spirit.

There may be fellowship where there are wide differences in temperament, talents, positions, and occupations, but there cannot be fellowship between moral contraries. "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" But righteousness can have fellowship with righteousness, light with light. If we walk in the light we can have fellowship with him who is in the light, yea is light itself. We not only can, we must; the communion is inevitable. Righteous beings have fellowship with each other as soon as they understand each other. For a time a perfect understanding may be hindered by prejudice, misrepresentation, or the blinding influence of superficial diversities. But when once they know each other, they cannot but love each other. No being is indifferent to his kind, least of all a good, holy being. Good men are lovers of good men. Spiritual ties may be very weak in many who make professions of religion, but when the deepest and strongest thing in man is godliness, these ties are more powerful than any. "Who is my mother, and who are my brethren? Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."—*The Baptist.*

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How little variety and freshness there is in our public prayers! Who expects to be much edified by the petitions which he hears from the pulpit? It is even the case that many men who have good gifts as preachers seem to be incapable of leading the devotions of a congregation to good effect. The reason is found—so we think—in the fact that only the scantiest attention is given to this matter. —*Nashville Advocate.*

The General Convention.

The General Convention of the Christian church will meet at Eon College, N. C., at 10 a. m., on Saturday, May 21, 1892. All delegates are requested to reach the place on the previous day, so that the body may enter upon work in full force. Important matters demand the presence and service of every member, and we urge the punctual attendance of all.

We also desire the Executive committees of conferences, that failed to elect delegates last fall, to appoint delegates at once, in order that every conference may be represented in the convention. If any delegate should find it impossible to attend, let an alternate be notified, so that the body may be full.

The usual accommodations will be provided for delegates at the place of meeting.

W. W. STALEY,
E. E. HOLLAND,
P. J. KERNODLE,
Executive Com.

March, 29, 1892.

Southern Baptist Convention, Atlanta, Ga.

For above occasion the Richmond and Danville Railroad will sell round trip tickets to Atlanta, Ga., and return at following rates from points named below, intermediate points in same proportion. Tickets on sale May 3rd to 6th inclusive, limited returning May 17th, 1892. Asheville, \$8.55; Charlotte, 8.75; Hickory, 9.60; Goldsboro, 14.50; Raleigh, 14.40; Salisbury, 10.15; Wilkesboro, 15.30;

Asheboro, 12.15; Durham, 13.55; Henderson, 14.85; Greensboro, 11.75; Selma, 14.50; Statesville, 10.20; Winston Salem, 12.65.

Similar rates, one fare for the round trip will apply from points in Virginia and South Carolina.

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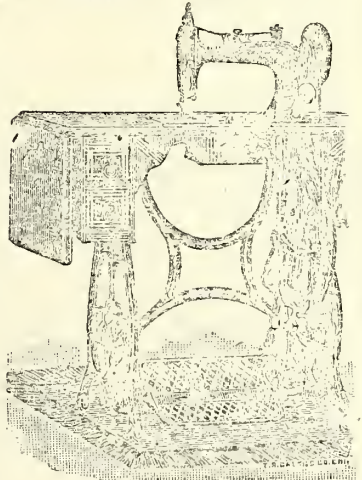
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Led by Him.

"As many as are led by the Spirit of God, these are sons of God." This is the test and herein lies the denomination. The "led" are the "sons." Not as many as are *touched* by the Spirit, whether once, twice, or many times; but as many as are *led*. There is a constancy of Divine action, the steady even pressure of the Holy Ghost; and on the part of the man, there is a ready yielding to this gentle force; "led," not dragged; "led," not goaded; "led," not even coaxed. And where by our godly behavior we show that, in conduct and feeling, we are led by him, then indeed "the Spirit himself beareth witness with our spirit that we are the children of God."—O. C. S. W., in *Young People's Union*.

Manners When at Church.

No, your manners in church are very bad. And shall I tell you to whom you are rude? To God himself. You have no right to saunter lazily up the aisles in the house dedicated to him.

You have no right to move about arranging, stroking and straightening your gown; your manners should be quiet and in good order.

You have no right to discuss the sermon as you walk down the aisle. The preacher has done his best and in the name of God, and you have no right to criticise him.

You wonder if you have committed all these sins; and do not believe you have. My dear, think it over, and you will find one or two may be laid at your door. Only little faults only little rudeness, but to the King of kings.—*Exchange*.

Let us not mince words. The opening of the Exposition on the Lord's Day, no matter what flimsy excuses are offered for it, would be a national disgrace. The great majority of our people, including many of those who belong to no church, and make no personal pretension to religion, are strongly opposed to every step of this kind. Knowing as they do, that the Sabbath is the bulwark of our institutions, and the best refuge of the laboring classes against organized greed, they wish it to be maintained. We trust that when the matter comes up our Southern representatives will vindicate the good opinion that has been expressed concerning them. If they do their duty, their constituents will stand squarely and solidly to their backs.

Singing is a part of divine worship—as much so as prayer or the reading of the Scriptures. Whenever the artistic features of it become more prominent than the devotional, it no

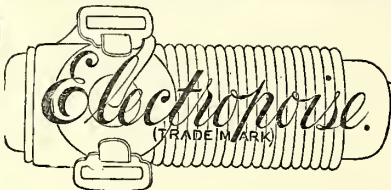
longer has any proper place in the house of God. That we should "sing with the understanding" is, of course, an end to be desired and aimed at; but it is even more important that we should "sing with the spirit also." We occasionally hear performances in vocal gymnastics, even in a Methodist church, that make us wonder how we got in without a ticket.

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Charity.

Be lenient with the fallen. You see a brother fall and say, "I never could have done that!" Perhaps you could not, because your temptation does not happen to be in that direction, but you have done things in the course of your life that these fallen men could have never done, because their temptation was not in that direction. Do not say in boasting, "I never could have done such a thing as that!" You do not know what you would do if sufficiently tempted. You have an infinite soul force. If grace direct it, a force for the right; if evil influences seize upon it, a terrific force for the wrong. There are passions within your soul that have never been unchained. Look out if once they slip their cables. In our criticisms of others, let us remember that we have faults which our friends have excused. How much would be left of us if all those who see inconsistencies in us should clip away from our character and reputation! It is an invariable rule that those who make the roughest work with the names of others are those who have themselves the most imperfections. When you hear evil of any one, suspend judgment. Do not decide till you have heard the man's defense.—*Dr. Talmage in Christian Herald.*

The most marked, significant and contrasting pictures possible to be put on canvas would merely express the sober truths of history as they stand out in the life of Christ. Such a case is that in Matt xv., 30, 31: "And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them." A good place, certainly, for the troubled and needy, at the feet of Jesus. The turbid natures of the streams of sinful men flow to his feet in all their blackness, but flow away from his feet clear as crystal. A day is spent by him in fever smitten Capernaum. "And when the sun is setting all they that had any sick with divers disease brought them unto him; and he laid his hand on every one of them, and healed them. And devils also came out from many." A criminal on the cross, confessing himself guilty, as a thief, looks upon him as he hangs beside him, receives the truth into his heart, breathes his petition to Christ: "Remember me when thou comest into thy kingdom," and exchanges his cross for fellowship with Christ in paradise that very day. Power, compassion, all blessedness, are in him as in a free fountain, and all who come to him may draw freely. The weary world is invited, and rest is promised to all who come.—*The Christian Inquirer.*

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CONDENSED SCHEDULE.

In Effect January 17, 1892.

DAILY.		
OUTBOUND	No. 9.	No. 11.
Lv Richmond	*3:00 p. m.	*3:20 a. m.
Burkeville	5:06	5:00
Keyville	5:44	5:44
Ar Danville	8:00	8:05
Greensboro	10:15	10:12

Lv Goldsboro	12:15 p. m.	*1:35 p. m.
Ar Raleigh	1:55	5:45
Lv Raleigh	*6:40 p. m.	*3:05 p. m.
Durham	7:44	5:07
Ar Greensboro	10:15	9:40
Lv Winston-Salem	*8:40 p. m.	*8:50 a. m.
Lv Greensboro	*10:25 p. m.	*10:20 a. m.
Ar Salisbury	12:18 a. m.	11:57
Statesville	*1:52 a. m.	*1:09 p. m.
Asheville	6:55	5:59
Hot Springs	8:56	7:44
Lv Salisbury	*2:28 a. m.	*12:05 p. m.
Ar Charlotte	2:00	1:30
Spartanburg	5:00	4:27
Greenville	6:10	5:34
Atlanta	12:20 p. m.	11:45
Lv Charlotte	*2:10 a. m.	*1:50 p. m.
Ar Columbia	6:07	5:50
Augusta	9:30	0:15

DAILY.		
NORTHBOUND	No. 10	No. 12.
Ar Augusta	*7:00 p. m.	*1:00 p. m.
Columbia	10:50	4:10
Ar Charlotte	3:05 a. m.	8:00
Lv Atlanta	*3:50 p. m.	*3:00 p. m.
Ar Charlotte	6:40	7:50
Lv Charlotte	7:00 a. m.	8:20 p. m.
Ar Salisbury	8:27	9:45
Lv Hot Springs	*5:22 p. m.	*12:19 a. m.
Asheville	2:40 a. m.	4:25
Statesville	7:07	9:17
Ar Salisbury	8:00	10:12
Lv Salisbury	*8:37 a. m.	*9:55 p. m.
Ar Greensboro	10:20	11:28 a. m.
Ar Winston-Salem	*11:40 a. m.	*1:18 a. m.
Lv Greensboro	*10:30 a. m.	*12:01 a. m.
Ar Durham	12:32 p. m.	4:20
Raleigh	1:25	7:00
Lv Raleigh	*1:30 p. m.	*8:45 a. m.
Ar Goldsboro	3:05	12:28 p. m.
Lv Greensboro	*10:30 a. m.	*11:38 p. m.
Ar Danville	12:10 p. m.	1:10 a. m.
Keyville	2:52	4:15
Burkeville	3:36	4:57
Richmond	5:30	7:15

† Daily except Sunday. *Daily

**BETWEEN WEST POINT AND
RICHMOND**

Leave West Point 7:50 a. m. daily and 8:50 a. m. daily except Sunday and Monday; arrive Richmond 9:10 and 10:45 a. m. Returning leave Richmond 3:10 p. m. and 4:40 p. m. daily except Sunday; arrive West Point 5:00 and 6:00 p. m.

**BETWEEN RICHMOND AND RALEIGH
VIA KEYSVILLE.**

Leave Richmond 3:00 p. m. daily; leave Keysville 6:00 p. m.; arrive Oxford 8:03 p. m., Henderson 9:05 p. m., Durham 9:35 p. m., Raleigh 10:46 p. m. Returning leave Raleigh 9:15 a. m. daily, Durham 10:25 a. m., Henderson 10:05 a. m., Oxford 11:25 a. m.; arrive Keysville 2:00 p. m., Richmond 5:30 p. m. Through coach between Richmond and Raleigh.

Mixed train leaves Keysville daily except Sunday 9:10 a. m.; arrives Durham 6:20 p. m. Leaves Durham 7:15 a. m. daily except Sunday; arrives Oxford 9:10 a. m. Leaves Durham 7:50 p. m. daily except Sunday; arrives Keysville 2:10 a. m. Leaves Oxford 3:00 a. m. daily except Sunday; arrives Durham 5:00 a. m.

Additional trains leave Oxford daily except Sunday 11:50 a. m.; arrive Henderson 12:45 p. m. Returning leave Henderson 6:30 and 9:40 p. m. daily except Sunday; arrive Oxford 7:35 and 10:40 p. m.

Washington and Southwestern Vested Limited operated between Washington and Atlanta daily, leaves Washington 11:00 p. m., Danville 5:50 a. m., Greensboro 7:10 a. m., Salisbury 8:28 a. m., Charlotte 9:45 a. m., arrives Atlanta 5:05 p. m. Returning leave Atlanta 1:25 p. m., Charlotte 9:20 p. m., Salisbury 10:29 p. m., Greensboro 1:45 p. m.; arrive Danville 1:20 a. m., Lynchburg 3:35 a. m., Washington 8:38 a. m. Through Pullman Sleeper New York to New Orleans via between Washington and Memphis, via Atlanta and Birmingham.

No. 9 leaving Goldsboro 12:15 p. m. and Raleigh 6:40 p. m. daily, makes connection at Durham with No. 40, leaving at 7:50 p. m. daily except Sunday for Oxford and Keysville.

Nos. 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta, and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Augusta.

E. BERKLEY, W. A. TURK,
Sup. A. G. P. A.
RICHMOND, VA. CHARLOTTE, N.
W. H. GREEN, JAS. L. TAYLOR,
Gen'l Mgr., Gen. Pass. Agent,
ATLANTA, GA. ATLANTA, GA.
SOL HAAS,
Traffic Manager,
ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

N. 34.	Pass.	No. 38.
Daily.	Pass. and Mail.	Daily Ex. Sunday.
Leave Raleigh	5:00 p. m.	11:25 a. m.
Mill Brook	5:15	11:41
Wake	5:39	12:05
Franklinton	6:01	12:26
Kittrell	6:19	12:44
Henderson	6:36	1:00
Warren Pls	7:14	1:39
Macon	7:22	1:40
Arrive We don	8:30	2:45 p. m.

TRAINS MOVING SOUTH.

No. 41	No. 45.
Leave Weldon	12:15 p. m.
Macon	1:13
Warren Pls	1:20
Henderson	2:22
Kittrell	2:59
Frankinton	2:56
Wake	3:17
Mill Brook	3:40
Arrive Raleigh	3:55

Louisburg Road.

Leaves Louisburg at 7:35 a. m., 2:00 p. m. Arrive at Franklinton at 8:10 a. m., 2:52 p. m. Leave Franklinton at 12:30 p. m., 6:05 p. m. Arrive at Louisburg at 1:05 p. m., 6:40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE
R. R.

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

No. 41	No. 45.
Pass. & Mail.	Freight & Pass.
Leave Raleigh	4:00 p. m.
Cary	4:19
Merry Oaks	4:54
Moncure	5:05
Sanford	5:28
Cameron	5:54
S'th'n Pines	6:21
Arrive Hamlet	7:20
Leave	7:40
" Ghio	7:40
Arrive Gibson	8:15

GOING NORTH.

No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Leave Gibson	7:00 a. m.
" Ghio	7:18
Arrive Hamlet	7:38
Leave	8:00
S'th'n Pines	8:58
Cameron	9:26
Sanford	9:52
Moncure	10:16
Merry Oaks	10:26
Cary	11:01
Arrive Raleigh	11:20 a. m.

Pittsboro Road.

Leave Pittsboro at 9:10 a. m., 4:00 p. m., arrive at Moncure at 9:55 a. m., 4:45 p. m. Leave Moncure at 10:25 a. m., 5:10 p. m., arrive at Pittsboro at 11:10 a. m., 5:55 p. m.

Carthage Railroad.

Leave Carthage at 8:00 a. m., 3:45 p. m., arrive at Cameron at 8:35 a. m., 4:20 p. m. Leave Cameron at 9:35 a. m., 6:00 p. m., arrive at Carthage at 10:10 a. m., 6:35 p. m.

Hayes Chapel.

The work at this point is progressing very well. Average congregations attend all our services. There is quite a growing Sunday school in the church now under that faithful Sunday school worker, Bro. Willis Morning. He is one of the tried and true workers of our church. The school now has an enrollment of about 70, with a fine average attendance.

Last Sunday morning at 10 a. m. quite a large gathering of people assembled to witness the first Easter services ever held at Hayes Chapel, if not the first ever held in the community. A short but very entertaining program was enjoyed by the audience. The choir sang some beautiful hymns, with Miss Maggie Johnson at the organ, I believe she is the organist of two or three schools. The children spoke well, and their recitations were selected with much care, all of them being very appropriate, they were selected by Bro. Stewart who has charge of the academy at Garner. Bro. Stewart is of the Disciple church and is a good charity worker.

J. L. FOSTER

Wondrous Riches.

A gentleman one day took an acquaintance of his upon the leads of his house, to show him the extent of his possessions. Waving his hand about, "There," says he, "that is my estate." The man pointing to a great distance on one side, he asked, "Do you see that farm?" "Yes." "Well, that is mine." Pointing again to the other, "Do you see that house?" "Yes." "That also belongs to me." "Then," said his friend, "do you see that little village out yonder?" "Yes." "Well, there lives a poor little girl in that village who can stay more than all this." "Aye! What can she say?" "Why, she can say, 'Christ is mine.'" He looked confounded, and said no more. — *Set.*

Dr. Wilhelm Boie, of Hemsdorf, near Dresden, has, in the *Christliche Welt*, concluded a series of nine lengthy articles, in which, at the hands of an overwhelming abundance of official statistics, he demonstrates that Germany most emphatically has an alcohol question to be solved. It is doubtful whether ever before the terrible facts in the case have been marshalled as the writer has done them here. In concluding he gives in a summary outline some of his results. He says:

"The preparation (of alcoholic intoxicants) robs us year by year of sixteen million double hundred-weights of grain, twenty million double hundred-weights of potatoes, twenty-seven million double hundred-weights of coal, and many other useful articles. It robs us, in other

words, of the harvest of 1,779,000 hectares, whose rye value would be 380,000,000 marks; it robs every inhabitant of 66½ pounds of bread each year. It robs us of the working power of one man out of every sixteen; on its battlefields we find each year 6,343 wounded (lunatics, murderers, etc.) and 223 dead. The drunk bill last year robs us of 2,000,000,000 marks, of which we pay 60,000,000 marks to foreigners, it makes each year 32,000 paupers to be supported by the State and by charity; takes 4,235 German men each year into the involuntary imprisonment of the working colonies, and endless numbers of men, women and children into other charitable institutions. At lowest estimate fully 1,333,000 German men are shortening their lives through these intoxicants; 1,600 become suicides each year from the same cause, 1,300 are injured by accidents, 30,000 lose their minds, and 150,000 become transgressors of the law. Is there a German alcohol question?"

Many rise in the morning with a headache and no inclination for breakfast. This is due to torpidity of the liver and a deranged condition of the stomach. To restore healthy action to these organs, nothing is so efficacious as an occasional dose of Ayer's Pills.

The *Globe* estimates that American tourists in Europe spent during the last season thirteen million dollars for steamship fares, forty million dollars in purchases of foreign articles, or a total of sixty-four million dollars. If one half this sum were given annually by Americans to missionary work, what an impulse would be given to that cause at home and abroad? Sabbath-school missions also might be pushed with amazing vigor, with a slice only of this immense sum spent for pleasure. — *Sunday School World.*

Died.

Mrs. Barbary Rich, relict of Daniel Rich, died March 29, 1892. Aged 88 years, 2 months and 17 days. Sister Rich was a member of the Christian church at Providence, Graham, N. C., and was greatly beloved by all. She was the mother of eleven children, seven of whom survive. A large number of friends met at the old church to place her body in the ground. Funeral services by W. S. LONG.

Increase the appetite by the use of Ayer's Cathartic Pills. They cause the stomach, liver, and bowels to perform their functions properly, do not debilitate, by excessive stimulation, and are not irritating in their action. As an after-dinner Pill they are unequalled.

Rates for Twentieth May Celebration, Charlotte, N. C.

For above occasion the Richmond and Danville railroad will sell reduced rate round trip tickets to

Charlotte, N. C., and return at following rates from points named below. Rates from intermediate points in same proportion. Tickets on sale from all stations in North Carolina, May 18th, 19th and 20th. Limited May 23rd, 1892.

	Individuals.	Military.
Durham,	\$4 30	\$3 45
Goldston,	5 65	4 50
Greensboro,	3 15	2 40
Henderson,	5 50	3 95
Raleigh,	4 70	3 75
Rural Hall,	4 05	3 16
Selma,	5 15	4 10
Winston-Salem,	3 85	3 00

Military rates apply to military companies, in uniform, 25 or more men all on one solid ticket.

FOR DYSPEPSIA,

Indigestion, and Stomach disorders, use

BROWN'S IRON BITTERS.

All dealers keep it, \$1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

\$1.00 to \$1.50
SAVED

We mail to any address on receipt of \$1.50 a pair of our Ladies' Dongola, sewed, worked button-hole, all solid leather button Boots, sizes 1 to 7, widths, C, D and E. Retailers' prices everywhere from \$2.50 to \$3.00.

Gent's Calf Sewed, all solid leather, congress or lace, sizes 5 to 11. Made for service, but neat and stylish, equal to any \$3.00 shoe, sent on receipt of \$2.00. All postage paid by us.

All goods warranted and satisfaction guaranteed. Our new illustrated Catalogue Almanac for 1892 sent free on application.

Address,

POSTAL SHOE CO.,
149 Congress St., Boston, Mass.

ASTHMA DR. TAFT'S ASTHMA CURE
address, we will mail trial BOTTLE FREE
THE DR. TAFT BROS. M. CO., ROCHESTER, N.Y.

Draw the Lucky Number!!

No. 9.

In Antique Oak With Bronze Trimmings.

THE NUMBER 9 WHEELER & WILSON Sewing Machine

runs so lightly that a single strand of Num-
150 Spool Cotton for band
will run it.

This Latest Improved WHEELER & WILSON stands Unequalled. At the last International Exposition held in 1889 at Paris the

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THE ONLY GRAND PRIZE!

Awarded Sewing Machines,

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The Number 9 is lighter running, more rapid, more durable, and is capable of a greater variety and better quality of work than any other sewing machine on earth.

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